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FBC, Columbus

Bible Study Heads Conference Agenda

Seminary professors, evangelists, and a Home Mission Board representative will lead sub-conferences during the Evangelism/Bible Conference at First Baptist Church, Columbus, Feb. 4-6.

Sub-conference topics (six of the seven are on sin) and their leaders will be "Sins Against God," Penrose St. Amant, Bay St. Louis, retired president of Baptist Theological Seminary, Ruschlikon, Switzerland; "Nature and Genesis of Sin," Clyde T. Fran-

cisco, professor of Old Testament Interpretation, Southern Seminary, Louisville, Ky.; "The Extent and Evil of Sin," Benny Jackson, full-time evangelist, Memphis, Tenn.; "Sins of the Spirit and Against Ourselves," Don H. Stewart, executive vice president, New Orleans Seminary; "Punishment Against Sin," S. A. Adkins, Newhebron, fulltime evangelist; "Planning a Year-Round Program of Evangelism," Fred White, Home Mission Board, Atlanta, Ga.; and "Sin

Against Our Neighbor," Jerry Breazeale, professor, School of Christian Training, New Orleans Seminary. The conference on "Planning for Evangelism," for small churches, to have been taught by Ken Carter of the Home Mission Board, has been cancelled.

The Evangelism/Bible Conference, in its second year since the Evangelism and Bible conferences combined, will focus on the theme, "Bold Giving, Bold Growing, Bold Going." It is sponsored by the Sunday School Department, Mississippi Baptist Convention Board, Bryant Cummings, director, and the Evangelism Department, Mississippi Baptist Convention Board, Roy Collum, director.

Besides special conferences, the meeting will include messages by the president of the Southern Baptist Convention and other pastors, and Bible study sessions, plus music.

Preachers of featured messages will be Adrian Rogers, pastor of Bellevue Church, Memphis, and SBC presi-

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Revival

At Moorhead: "I've Never Seen Anything Like It"

By Tim Nicholas

The "Noonday" service at Mississippi Delta Junior College Baptist Student Union on Jan. 17, had a couple of songs by New Jerusalem Railroad, a singing group, then a tenor saxophone solo by Amy Wooton who also read some poetry. They had a prayer to close and then one of the fifty students in the audience said someone had an announcement.

One of the young men came forward, and in tears, told of his accepting Christ as savior the previous night — at about three that morning, actually. His friend stood by him and the two football players hugged with tears flowing all through the audience of cheering students.

That event was visible evidence of what is going on in the campus of Mississippi Delta Junior College in Moorhead. What's going on is revival — not a "revival," but revival.

Since November, more than 50 students have made professions of faith in Jesus Christ, many others have rededicated themselves to Him. Campus minister Cornell Daughtry said that the revival is not tied to any event, but harks back to a lot of prayer that began last year among students.

Daughtry, in his eighth school year at Moorhead, said "I've never seen anything like it in all my ministry — this moving of the Lord's Spirit." He said it's a completely instructed happening with "people saved at socials, at Bible study, at Noonday." Daughtry said he's simply been in the role of giving students' direction. He said if he tried to preach to them, that would probably kill what's happening.

Jimmy McLendon of Inverness said he guessed it could be called revival. "You can feel the Holy Spirit on the campus. We kept praying for some-

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Students order lunch at a Moorhead restaurant while discussing recent professions of faith on campus.

Ministerial Oversupply Denied By Southern Baptist Leadership

By Norman Jameson

NASHVILLE, Tenn. (BP) — Southern Baptist seminaries have awarded 8,801 degrees in the past five years and surveys indicate 28,000 high school, college and graduate students are preparing for Baptist church-related vocations.

Do those numbers indicate an upcoming oversupply of trained church leadership?

A 1978 report by Jackson W. Carroll, coordinator of research at the Hartford Seminary Foundation, says many Protestant bodies face a severe oversupply of clergy. The greatest oversupply, the report said, is found in the Episcopal Church, the United Church of Christ, the United Methodist Church, the Presbyterian Church in the U.S. (Southern) and the United Presbyterian Church.

If trends of clergy oversupply and membership decline continue, the report said, "there will be an Episcopal priest for every lay member of that denomination in the year 2004." The report predicted the same thing for Southern Baptists by 2023, although Baptist statisticians refute that claim.

No Trouble Placing

But the 4,000 empty Baptist pulpits (compared to 4,200 ten years ago), the 1,526 immediate career openings on foreign mission fields and the needs of Bold Mission Thrust convince most Southern Baptist leaders there are not more people being trained than the denomination can absorb. The six SBC seminaries, for example, say they have no trouble placing 90 to 95 percent of their graduates.

"How can there be an oversupply of ministers when we have more than 136 million unsaved people in this country alone?" said Russell Dilday at his inauguration as president of the Southern Baptist Theological Seminary, the nation's largest with 3,000 students.

William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board, says, "If we're serious about Bold Mission Thrust and the challenge toward the year 2000, it would be short-sighted not to have these people trained. When God gets ready to do a great work, he first prepares the workers."

The numbers alone indicate workers are being prepared. The problem, say mission leaders, is in distribution. Not enough county seat churches are available for those who

expect to be called to one, while struggling congregations in new work areas are crying for leadership.

Seminary presidents say their students show an unprecedented willingness to go into the hard places. But leaders in "pioneer" (now work) areas generally admit they don't see a cadre of fresh new faces with eager ideas spreading into states and nations where Southern Baptists have said they will give everyone a chance to hear and respond to the gospel by the year 2000.

If all seminary graduates envision receiving a secure pastorate with their diploma, says Duke McCall, president of Southern Baptist Theological Seminary, then there are too many graduates for the positions available.

But he says seminary enrollments ought to be doubled again if Baptists are serious about the challenge of Bold Mission Thrust. The seminaries' own projections indicate a 17 percent enrollment increase by 1985, to 12,605.

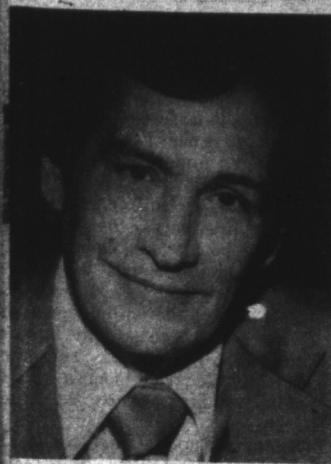
Dan Stringer, when he was director-treasurer of the Northwest Baptist Convention, and Ellis Bush, executive secretary-treasurer of the Baptist Convention of Pennsylvania-South Jersey, both leaders in relatively new Southern Baptist penetrations, said the problem with getting seminary graduates to their areas is that the churches cannot afford to bring someone from the too-distant schools for an interview. And, as Stringer says, "struggling new churches cannot afford to make a mistake."

Stringer, now executive director-treasurer of the Florida Baptist Convention, says Baptist polity contributes to poor distribution of trained graduates because most seminaries, while they try to help graduates, hesitate to employ what may be interpreted as a placement service.

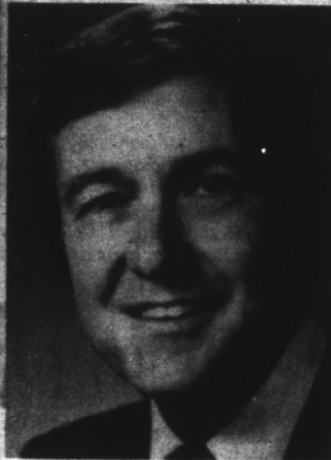
Action at Southwestern Seminary indicates that may change. Dilday says Southwestern, in a year, will launch "an aggressive placement program" to help the Home Mission Board and young conventions get people into pioneer areas.

A helpful solution to the distribution problem could be re-emphasis of bi-vocational ministry, an historic Baptist method of growth which gets people on the church field with secular employment. But Bush and other missions leaders say seminaries are not training or conditioning students to see bi-vocational ministry as a viable option.

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Lindsay

Car Strikes Mrs. McLemore

Mrs. R. A. McLemore of Clinton was struck by a car Sunday, Jan. 20, as she left First Church, Clinton. She is in the Intensive Care Unit at Hinds General Hospital in Jackson.

Mrs. McLemore, 79, is the widow of R. A. McLemore, a former president of Mississippi College. Persons who saw the accident said she stepped into the street without looking and bumped into a slowly moving car which knocked her backward onto the pavement, causing a brain concussion.

She had taught a senior adult women's class at First Church, Clinton, for a long time, but had given that up (Continued on Page 3)

Board Given Additional Disaster Work Equipment

A 23-foot motor home has become the property of Mississippi Baptist Convention Board to be used in disaster relief due to the efforts of Joe Triplett, minister of pastoral care at First Baptist Church, Jackson.

It was delivered Jan. 16.

Triplett had seen an editorial in the Baptist Record which detailed some of the needs of the disaster relief team and was struck by the listing of \$4,500 for a used travel trailer. Not long after that he and Mrs. Triplett were visiting their friends, Mr. and Mrs. W. H. Hight, in Louisville, and Hight mentioned that he had a slightly used \$18,600 Coachmen motor home that he would like to sell at a sizeable discount. Triplett decided to see if the travel trailer vision could be enlarged.

Living Space

The need for the travel trailer was to provide living space for the team apart from the tractor and van that serve as the disaster unit, to serve as a counseling center, to be a small feeding unit, and to remain on the site to coordinate the efforts of clean-up crews after the disaster unit has left.

Triplett approached Paul Harrell, director of the Brotherhood Department, with the idea of seeking to raise money for the motor home. He got the go-ahead there and also got permission from his church to spend some time soliciting funds.

Evidently he knew who to talk to, for funds began to roll in. Hight had decided to sell his motor home for \$13,500. When he heard what the purpose of its use was to be, he became the first donor with an additional reduction. Hight had intended to use the motor home for travel after retirement. When the time arrived, however, he found he couldn't make adequate use of it. So he made the decision to sell it.

Soon one man approached Triplett and said, "When you get tired of raising

the money, just let me know." He took care of the balance, which was \$5,000. Altogether, \$14,300 was given in addition to a pledge. The extra money will be used to alter the unit as necessary to make it more serviceable for its purpose.

All except two of the donors are members of First Church, Jackson. The Hights are among the two.

The motor home is a 23-foot Coachmen Leprechaun on a Ford chassis. It has room for eight to sleep and has bathroom with shower, refrigerator, sink, cook stove and oven, sitting area, and eating area.

Except for two who wished to remain anonymous, the donors were W. Baldwin Lloyd, Henry Holman, Sam Johnson, Ralph Hester, L. M. Sepaugh, Gene Wilkerson, Benton Cain, Woodrow Bailey, Mrs. Gladys Greer, Mrs. Theo Costa, Ross Barnett, Jr., Dudley Hughes, R. M. Hederman, Jr., Mr. and Mrs. Ben Holt, Mr. and Mrs. W. H. Hight, and Dudley White Sr.

The unit will be stored at Central Hills Baptist Retreat near Kosciusko along with the disaster unit.

The other needs listed by the (Continued on Page 3)

Gunmen Rob Fort Bayou Worshipers

Fort Bayou Baptist Church, between Ocean Springs and Van Cleave, was in the second verse of Rock of Ages Sunday night at the beginning of the worship service when five armed men burst into the sanctuary.

One of them shouted "Freeze, freeze, this is a stickup," recalled L. J. English, pastor, who at first thought it was some sort of prank. A second look at the weapons, which included a sawed off shotgun, and the masks and disguises told him they were serious.

"I invited them up to have prayer with us," he said. Then one of the men, estimated to be in their 20's, retorted, "You love that face of yours? I do. If you don't keep your mouth shut, I'll blow it off."

English said the fact that the robbers were nervous made him feel they were dangerous. They told everybody to empty their pocketbooks and put wallets, watches and jewelry into a bag they passed around.

English said the robbers, who made no attempt to be thorough, made off with an estimated \$450-\$500 worth of money and jewelry from the 25-30 persons in the congregation. No one was harmed physically.

Then the robbers stole a pick up truck owned by a member. Police reported they found it abandoned about a mile from the church.

A member phoned the police and the congregation continued the service during the 30 minutes it took for police to arrive, according to English. The congregation had prayer for the robbers. "Some good might come out of this yet," suggested English. "We're certainly going to get some publicity on it — might be good and might be bad."

Jackson County Sheriff's office reported a search was underway for the men.



Outside the disaster relief motor home on the day it was delivered to the Brotherhood Department are, left to right, Paul Harrell, Brotherhood Department director; Joe Triplett, who raised the money for the purchase; Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board; and Chester Vaughn, program director.

Men's Contribution Set For Recognition

More than 15,000 churches throughout the Southern Baptist Convention are expected to observe Baptist Men's Day, Jan. 27, 1980.

The theme for Baptist Men's Day this year is, "Baptist Men: Bold Witnessing!" The emphasis will focus on the involvement of men in witnessing and evangelism efforts.

It will be a day in which the church recognizes the role and contribution of laymen in the life of the church, said Bob Banks, director of the Program Section for the Baptist Brotherhood Commission in Memphis which coordinates Baptist Men's work.

Not all the churches that observe Baptist Men's Day have organized Baptist Men's work, Banks said. There

were about 220,000 men enrolled in Baptist Men's organizations in 12,500 SBC churches.

About 11,000 of these men are members of Baptist Men's Witnessing Units and Lifestyle Evangelism-Renewal groups in about 1,100 churches, Banks added.

The emphasis on bold witnessing is part of the Baptist Men's participation in Bold Mission Thrust, the denomination's effort to proclaim the gospel to every person on earth by the year 2000.

Banks encouraged churches observing Baptist Men's Day to consider establishing a Baptist Men's Witnessing Unit to help the church in local evangelism efforts, and to consider (Continued on Page 2)

Salisbury

War Swells Capital City; Strains People, Resources

By Linda R. Coleman
SALISBURY, Rhodesia (BP) — Once, the swings on a playground in Salisbury, Rhodesia, provided afternoons of fun and laughter for children. Now those same swings form the frame for a hut made of plastic sheets.

Even if a cease-fire brings an end to the seven-year war for control of Rhodesia, six Southern Baptist missionaries stationed in Salisbury will still have a ministry to thousands who have fled to the safety of the city.

There is no space to play, so old and young alike swarm into the surrounding streets. Daily life is consumed with trying to get food, looking for work, and scooping out the water and mud from under the leaky plastic tents when it rains.

Until a few years ago, there were no slums in Salisbury, no large scale hunger or rampant disease. Now within a short distance of the modern skyscrapers of downtown are com-

munities where people live in the squalor of plastic tents. The effects of war are devastating and far-reaching.

Relief work is going on. Small, temporary housing is being constructed by the city. Red Cross and other relief agencies are trying to cope. Local church members, already burdened with escalating prices, fewer jobs, and the needs of relatives from their extended families, try to assist as much as they can. The people and their needs outstrip all resources.

The Baptist Mission (organization of Southern Baptist missionaries) and the Baptist Convention of Rhodesia are supporting two pastors for two years. These men are to live and work among the people of Glen View and Zengeza, two housing developments which have mushroomed outside the city.

Simon Jena, a young pastor who had to leave his home and church in the Sanyati reserve, is working in Zengeza. The missionaries thought immediately of him for the position, but couldn't locate him. Unaware of that, Jena went to the mission office to say the Lord had given him a burden for the people of Zengeza.

Since he had no income, he requested help with bus fare so he could preach to the people. The mission

made a better offer and he accepted. Already he is meeting with a small group of believers in a town officially projected to house 60,000 people.

Zengeza is one of three areas being developed under the Chitungwiza Urban Council with a projected population of one-half million people within the next five years — the present official total population of Salisbury.

A second development, Glen View, will officially house 50,000 residents. Unofficially, the number will be nearer 100,000 because of the influx of refugees. A recent seminary graduate, Clement Chipunza, was to begin working there in mid-December.

Southern Baptists have not had a full-time missionary to assist churches in Salisbury since July 1977. Missionaries there, Mr. and Mrs. David M. Coleman, Mr. and Mrs. Samuel L. Jones, Mary Louise Clark, and Anne Sliger, assist with church work, but have other strategic assignments.

A city of 1.5 million people, touched by the effects of a long war, is too large for the small work force that Southern Baptists have there.

Linda R. (Mrs. David) Coleman is a Southern Baptist missionary in Salisbury, Rhodesia.

Government Plans Appeal

(Continued from Page 1)

conscience in facing what is intrinsically a complex moral issue."

Dooling agreed with the argument of Wood and others that denial of abortion, because a woman cannot afford to pay, might violate her free exercise of religion. But he specifically rejected the companion argument that forbidding federal funding of abortions amounts to an establishment of religion.

Numerous religious activists for abortion rights have maintained that the denial of funds and all other legislative attempts to restrict abortion violate the No Establishment clause of the First Amendment by embracing a particular theological viewpoint, especially that held by the Roman Catholic Church.

Men's Contributions

(Continued from Page 1)

organizing Lay Led Revival teams to help other churches, especially smaller congregations that did not report any baptisms last year.

The Brotherhood Commission has materials and training programs designed to help churches develop those ongoing programs in establishing both Lay Led Revival teams and Baptist Men's Witnessing and Renewal groups, Banks said.

Ministerial Oversupply Denied

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Bush says flatly that he has seen "no increased willingness for seminary graduates to come to new work areas as bi-vocational ministers." One problem is that some students, called early to the ministry, have pursued training in no other profession.

Tanner says there is a new awareness in seminaries about the need for curriculum for bi-vocational service. He welcomes the move because he says 9,000 of the 35,000 SBC pastors are bi-vocational and "we could not survive without these people."

The lure of graduates of foreign missions also must increase since Southern Baptists are still 2,000 short of their goal of having 5,000 career missionaries in 125 countries by the end of the century.

"I'd like to have some of those people," says Louis Cobbs, director of missionary personnel for the Foreign Mission Board. He says there are 10 jobs for every person on the board has been able to appoint for want of applicants.

Otha Wittingham, director of Southern Baptist work in the Minnesota-Wisconsin Fellowship, says there are prob-

ably double the number of people being trained than are needed if Southern Baptists do not mount a massive program of church extension.

Research Wittingham has done indicates a potential oversupply of seminary graduates arose in the early 1950s. Then a trend toward multiple-member church staffs absorbed many.

That's still the situation in new work areas. This year, for the first time, the nine-year-old Penn-Jersey convention has its first church with a two-member staff.

Even in established areas, the need for trained leaders is great. James Landes, executive director of the Baptist General Convention of Texas, the strongest of the 34 Southern Baptist state conventions, says Texas churches plan to start over 800 mission points in the next few years.

"If we have proper response to the opportunities and challenges that God has given us, and God lays it on their hearts to get into new work areas, then we don't have one too many students in our seminaries," Landes said.

He called on leaders through the entire educational system to put "a much stronger emphasis on new work and career missions."

Moorhead: "I've Never Seen Anything Like It"

(Continued from Page 1)

thing to happen." Janice Hendrix of Leland said that the campus had had three groups — the Christians, the non-Christians, and a mixture of both in the middle what she called the hypocrites. "Now there's no middle anymore," she said, "people stopped being hypocrites."

McLendon said that a lot of students had been praying the previous year and that this school year even sweethearts started breaking up because "people started getting right with the Lord."

The BSU sponsored B. J. Thomas for a concert at the beginning of the term. Thomas, known in secular circles for his music, is a new Christian and injected his testimony into his program. Daughtry said that Thomas "set a stage where people would be willing to talk about their relationship with the Lord."

begun a study in their dorm on Tuesday nights.

Cindi Alford from Gunnison said that now it's natural to go out and share the Lord. "The desire grows and grows and spreads like wildfire," she said.

People "can't straddle the fence," added Janice Hendrix.

The evening of Jan. 16, the students held an impromptu meeting in the campus union building. Somebody put up a sign and the BSU music group sang. They counted 118 students at the meeting. "Three that we know about got saved," said a student.

Daughtry said that it is not uncommon to see groups of students around campus huddled together praying. "We've had three cheerleaders converted, 17 football players, the president of student government," plus new depths of commitment in the lives of Christian kids on campus, according



Trustee Meets Allens

Robin H. Mathis, (left), of Houston, Miss., representing Mississippi on the Board of Trustees of the Southern Baptist Radio and Television Commission, Fort Worth, welcomes Jimmy R. Allen and his wife, Wanda, to the Commission. Allen, pastor of the First Baptist Church, San Antonio, Texas, the sixth largest church in the Southern Baptist Convention, was elected president of the Commission December 11. He assumed his new duties January 15, 1980.

Missionaries in Rhodesia Ask Concentrated Prayer

GWELO, Rhodesia (BP) — Southern Baptist missionaries in Rhodesia urged all Southern Baptists to unite in concentrated prayer for the country in a statement prepared after the Dec. 21 signing of the cease fire ending Rhodesia's seven-year war.

"Although a cease fire has been signed, and sanctions lifted, many troubled days lie ahead," read the

statement telephoned to the Southern Baptist Foreign Mission Board Christmas Eve by Ralph L. Rummage, chairman of the organization of Southern Baptist missionaries in Rhodesia.

"Pray that in the days prior to the election, peace and serenity will reign and that the results of the elections will produce a political climate in which the word of God can continue to be preached and Christians can exercise freedom to worship and witness."

The Foreign Mission Board is prepared to rebuild its missionary staff as soon as missionaries can work outside the towns again, said Davis L. Saunders, the board's secretary for eastern and southern Africa, after talking with Rummage. "We are ready to go, and the missionaries are ready to go."

Since the war between Patriotic Front and Rhodesian government forces began, one Southern Baptist missionary, Archie G. Dunaway Jr., has been killed, and others have had to limit their activities to urban areas. Some Christians in rural areas have been reported to wrap Bibles in plastic and bury them, while others have fled to the cities. Because of intimidation and threats to Christians in rural areas, church services there have all but ceased.

Columbus Evangelism/Bible Meet

(Continued from Page 1)

dent, Homer G. Lindsay, Jr., pastor of First Church, Jacksonville, Fla.; Kenneth Chafin, pastor, South Main Church, Houston, Tex.; and Fred White, Home Mission Board; and Frank Pollard, pastor, First, Jackson.

Bible Study leaders will be Clyde T. Francisco, on "No Greater Love" (I John 4:9-21); Penrose St. Amant, "Our Experience With Christ," (Ephesians 2:1-10); Don H. Stewart, "The Church: God's Instrument for Evangelism," (Matthew 16:13-19); Fred White, "Every Christian's Joy," (Philippians 2:1-18); and S. A. Adkins, "The Surrendered Life," (Philippians 3:7-17).

Dan Hall, director, Church Music Department, Mississippi Baptist Convention Board, is in charge of the music. Full time music evangelists will present special music Wednesday morning.

The program will open Monday, Feb. 4, at 6:45 p.m. and close at 11:30 a.m. Wednesday, Feb. 6. The meeting is open to all persons.

White Accepts Teaching Post At Southern

LOUISVILLE, Ky. (BP) — Ernest White, pastor of the Wyatt Park Baptist Church in St. Joseph, Mo., will become professor of leadership and administration at Southern Baptist Theological Seminary, Louisville, Ky., in July.

The 50-year-old alumnus of Southern Seminary was pastor of five churches in the 15 years prior to his Wyatt Park ministry where he has been for 17 years. He has been active in associational, state, and Southern Baptist Convention responsibilities.

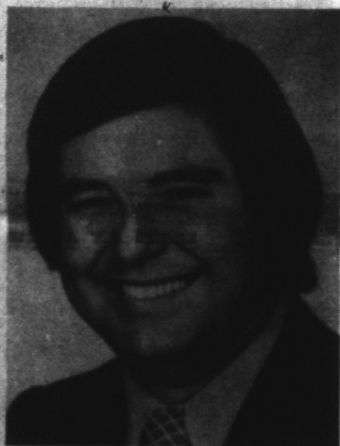
He holds professional certification in the American Association of Marriage and Family Therapists and the American Association of Pastoral Counselors.

White has written more than 100 articles in denominational publications as well as a book, *Marriage and the Bible*, published by Broadman Press in 1965.

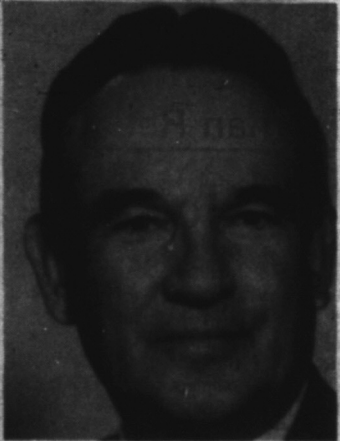
He received an associate of arts degree from Southwest Baptist College, and a bachelor of arts degree from William Jewell College, the bachelor of divinity from Central Baptist Theological Seminary, Kansas City, Kan., and the doctor of philosophy degree from Southern Seminary. He has done continuing education studies at Kansas University, Menninger Foundation, and Yale Divinity School.

As an adjunct professor at Midwestern and New Orleans Baptist Theological Seminaries since 1973, White helped develop the doctor of ministry programs at both seminaries. A frequent conference leader for family life and church administration conferences, he was for five years pastor advisor to the Metropolitan Missions Department of the Southern Baptist Home Mission Board.

White will attend the Wharton School of Business of the University of Pennsylvania in Philadelphia during the spring semester before he assumes the teaching position at Southern in July.



Adkins



Francisco

New Zealand Baptists Report Stronger Laity

By Charles Willis
NASHVILLE, Tenn. (BP) — New Zealand Baptists on a five-week tour of the United States say their churches have greater congregational participation and more lay ministries than they've seen among Southern Baptist congregations.

The 61 visitors — guests of the Southern Baptist Convention's Sunday School Board, Brotherhood Commission and Home Mission Board — were in America to study, observe Southern Baptist work and to lead Bible studies during January. The 23 ministers in the group are leading January Bible Study sessions in Texarkana, Texas; Knoxville, Tenn.; Atlanta, Ga.; and Jacksonville, Fla.

"Here we feel the ministry is confined to the professional ministers," said Gerald Marks, minister of Papatoetoe Baptist Church in

Papatoetoe, Auckland, New Zealand. While many Southern Baptist churches have what Marks termed "specialist ministers" — ministers of music, education and other areas of emphasis — New Zealand Baptist churches traditionally have one minister. An increasing number have more than one, but the second minister is not usually a specialist.

New Zealand has 19,000 Baptists in 162 Baptist churches affiliated with the Baptist Union of New Zealand. Average church size is 120 members, with the largest churches approaching 600.

"Usually we have more in our congregations than are on the church roll," he said. "We keep our rolls pretty clean."

"One in every 80 to 90 of our members are missionaries, and there is a deep interest and financial involvement in missions, 90 percent of which

is directed outside of our denomination."

Approximately one-half of the Baptist churches in New Zealand have all-age Sunday Schools, Marks said, but there is a trend away from adult Sunday School toward home Bible study groups for adults.

"There is a saying that the average New Zealand is not at his best at half past nine on a Sunday morning," he said. "Sunday School has not been an evangelistic agency for us."

Marks said most New Zealand pastors who come to the United States to study and preach say it does something for their confidence.

"Most men's ministries are not the same when they return. To maintain freshness and growth, you have to be fed," he said. "Being here is to be part of something different and part of something new."



BAPTIST RECORD PAGE 3
Thursday, January 24, 1980

Missions Directors Meet C. Weatherford

"... Work With Us Because WMU Is Significant, Not Just Busy Work..."

By Anne McWilliams
Carolyn Weatherford, executive director of Woman's Missionary Union, SBC, spoke to directors of missions from across the state who met January 10 at the Baptist Building in Jackson.

The directors of missions got a good glimpse of Miss Weatherford as a warm personality, and as a superb speaker, as she told them something of her early life, and then filled them in with some current information about Woman's Missionary Union.

"My parents grew up in Neshoba County, Mississippi," she said. "Then my dad as a teen-ager went to Florida to seek his fortune among the orange groves. He came back to Mississippi long enough to marry my mother. Then they went back to Florida, to live at Frostproof."

Miss Weatherford's brother was born in Florida, but her parents returned to Mississippi during the Depression for one year, to make one crop. While they were in Mississippi Carolyn was born, at House. "I always told them I was the crop they made that year!" she said. When she was six months old her family returned to Frostproof.

She joked, "I think I must have been born on a Monday and my mother took me to WMU the next Thursday and to church the next Sunday."

"In the church as I grew up I joined everything that would accept women members."

A trip to Ridgecrest Assembly in 1946 was an important time for her, for it broadened her vision, she said, and was a time when she committed her life to the Lord's service.

She earned an A.B. degree from Florida State University and an M.A. degree from New Orleans Seminary. After college she was a librarian in Florida schools for five years, and in the summers was youth director for

the Seminole Heights Church, Tampa, and counselor in Florida and Connecticut girls' camps.

While she was studying in New Orleans she was Baptist Student director and part-time librarian for the Mather School of Nursing at Southern Baptist Hospital.

In 1958 Mary Essie Stephens, executive director of Alabama WMU, asked her to be the state YWA director for Alabama. Subsequently she went back to Florida to direct the state GA work, returned to Alabama as Promotion Division director of Alabama WMU, and then to Florida as WMU executive secretary. Since 1974 she has been executive director of the WMU, SBC.

100th Year
In 1980 we will celebrate the 100th anniversary of WMU," she remarked. "In a sense, the organization of Woman's Missionary Union was a woman's liberation movement, because through it women could have a part in missions. Before 1888 women had formed little groups here and there to pray for missionaries. They realized they needed a central organization to stir up missionary zeal among the women and girls in the churches," so they voted to become an auxiliary of the Southern Baptist Convention — not to send out missionaries on their own, but to support in every way possible those sent out by the convention."

"Though WMU is an auxiliary to the convention, it was never intended to be an auxiliary to the association, or an auxiliary to the church," Miss Weatherford emphasized, "but to be part of them."

"Woman's Missionary Union exclusively teaches mission education. Its true emphasis is not on women, but on missions. We do not try to be all things to all women in the church, but we do try to keep up-to-date in our programs and our publications so that today's women will be captivated by the missions challenge."

Next year the Home Missions Graded Series will be on the work of the Southern Baptist association. In 1981, new WMU Manuals will come off the press.

In many associations a large percentage of the women work, she pointed out. Baptist Women's meetings should be geared to a time when the working woman can attend — a night meeting, a luncheon meeting, a Saturday meeting, or any time that will be best for her.

She asked the directors of missions: "What can we do together? Everything! We want you to work with us because the work of WMU is significant, not just because it is busy work."

"I hope that together we can offer mission action projects that will be challenges for the women of today. In enlistment for WMU, someone should visit every church (not just send a letter) that does not have a WMU, and explain why WMU exists."

"In WMU, we have been stressing life-changing commitments. Unless we make these commitments — unless we make major changes in our lives, in our giving, in our praying, in our witnessing, the things that we want to see happen in Bold Mission Thrust are not going to happen."

"We talk about the need for two-year or six-month mission volunteers for missions, but we must not forget that the career missionary is still the backbone of Southern Baptist missions. We must not forget the need for more career missionaries. Missions education keeps that need before us."

The Jan. 10 meeting was sponsored by the Cooperative Missions Department, Mississippi Baptist Convention Board.

Missions Day Camp Workshop Is Scheduled For Garaywa Mar. 4

A Missions Day Camp Workshop is scheduled for Saturday, March 4 at Camp Garaywa in Clinton for day camp training. Each year many churches elect a director and enlist older Acteens and other youth for unit leaders and assistant leaders and send them to Garaywa for training.

The children of your church deserve a missions day camp experience, and missions day camp needs your support. Bring a sack lunch to Garaywa. Drinks will be provided.

What is missions day camping? In a missions day camp, children (grades 1-6) study missions in a day camp setting.

Children and day camping go together in a natural way. Children become interested in the world around them early in life. Missions-minded leaders can widen this interest in the

out-of-doors by providing day camp for several days during the summer.

What can a WMU director do to see that the children of your church have an opportunity to go to missions day camp? Begin by talking with the Girls-in-Action director or leader and letting her know you are interested in and want to cooperate with her in making day camp possible for the children of your church. Your enthusiasm will encourage her.

There are some basic things you need to know which will help you discuss plans with others.

One person serves as camp director. The camp director is assisted by unit leaders and assistant leaders. Unit leaders are responsible for no more than eight campers. The unit leader is responsible for the same children during the entire day camping period. The

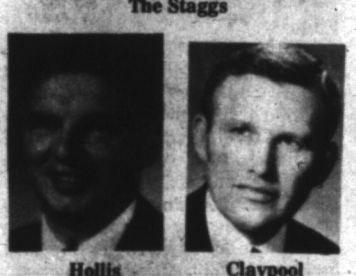
director needs to have pre-camp training sessions for the staff. Finances, camp site selection, transportation and food and other responsibilities of the day camp director.

Just as Vacation Bible School offers extended hours of Bible study for children of the church, missions day camping offers extended hours of missions education for members and non-members of missions organization.

Woman's Missionary Union and Brotherhood Commission have published the permanent Missions Day Camping guide and provide a missions day unit, each year for mission day camp. The unit for 1980 will be entitled The Deaf and will be available January 1 through the Baptist Book Store for \$1.10. The guide is priced — \$2.95.



Meeting Will Explore Woman's Place In Church



A seminar in late February has been designed "to explore biblical teaching as to woman's place in the church and the best use of her gifts," according to Clark Hensley, director of the Christian Action Commission which is sponsoring the event.

"Women in the Church," will begin at 1 p.m. on Feb. 25, and continue through 3:30 p.m. the next day.

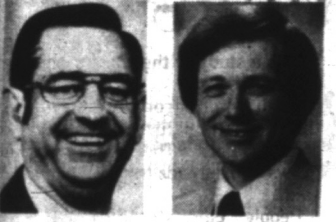
Speakers include Harry Hollis of the Christian Life Commission in Nashville whose topics are "A theology for women and men," and "Christianity and women in the future."

John Claypool, pastor of Northmin-

ster Church, will convene a panel on implications for churches, relating to women in the church.

Frank and Evelyn Staggs will lead sessions on Jesus and women and Paul and women. Staggs is senior professor of New Testament at Southern Seminary, Louisville, Ky. Three other speakers for the conference are Sarah Frances Anders, Marjorie R. Kelly, and Martha Nelson. Anders is chairperson of the Sociology department at Louisiana College, Pineville. Kelly is former missionary to Palestine and a former vice president at William Carey College. Nelson is a writer, and conference leader.

Seminar Will Teach How To Set Goals For Growth



A seminar is to be offered in Jackson in February on a practical aspect of church work — that of planning ahead and setting goals for growth. Sponsored by the Church Administration and Pastoral Ministries department of the Mississippi Baptist Convention Board, the program is entitled "The Church Committing Itself Through Bold Planning."

The meeting, set for Feb. 18-20 at the Baptist Building in downtown Jackson, will feature Truman Brown, Bill Reed, and Leon Emery as resource leaders. Brown is consultant for church administration at the Baptist



MARTHA NELSON
A Featured Speaker on
WOMEN IN THE CHURCH

A seminar to explore biblical teaching as to woman's place in the church and the best use of her gifts.

Feb. 25, 1:00 p.m. thru Feb. 26, 3:30 p.m.

Northminster Baptist Church
Jackson, Miss.

Sponsored by
Christian Action Commission

Human Relations Seminar

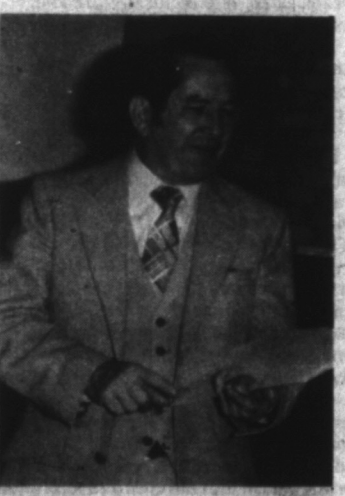
Jordan Reports On S. Africa

Harold Jordan, pastor of Vicksburg's Bowmar Avenue Baptist Church, was wrap-up speaker for the series of Human Relations Seminars held over the state last week. The meetings, co-sponsored by the Mississippi Baptist Seminary and the Christian Action Commission were held in Brookhaven, Jackson, Starkville, and in Moorhead, where Jordan spoke along with Dick Brogan, president of the seminary, and Clark Hensley, director of the commission.

Jordan told of his trip last year to South Africa where he and a number of other Mississippians led in seminars on stewardship. Jordan, who traveled with his wife, spoke in Capetown and Pretoria.

He reported the trip began with a bang. A woman sitting on the plane with Jordan and his wife, accepted Christ after Mrs. Jordan began witnessing to her.

Jordan and the others taught the book "Living the Responsible Life," by Cecil A. Ray. "We preached it,



least 30 minutes before each service for prayer. One of those deacons told the congregation during services that "For the first time I have learned the joy of giving."

In Pretoria, the people wanted Jordan to preach in 2½ hour services instead of 1½ hours. The pastor missed one of the services and asked the congregation at the next service what Jordan had talked about. One woman got up and Jordan said he "like to have dropped my teeth," when she began telling his sermon nearly verbatim. "I thought she had gotten my outline," he said.

Later, Jordan was told that the people, many of whom could not read had been taught to memorize what they hear.

He praised the kindred spirit among the Christian of different colors in Africa and said the desire to learn more about the gospel was high in South Africa. He said his wife said "these people ought to come as missionaries to America."

Jane Stone To Direct Day Care Clinic

Jane Stone, retired Kindergarten/Day Care director for Broadmoor Baptist Church in Jackson is coordinator for a Kindergarten/Day Care Clinic, Mar. 29 at Morrison Heights Church, Clinton.

The program, which begins at 9 a.m., with registration, and adjourns at 4 that afternoon, will include special interest sessions for workers with children birth through age three, with four and five year olds, and one for directors and administrators.

Other faculty members of this one-

day program include Bill Halbert, supervisor in the church staff section of the Baptist Sunday School Board; Ruth Hopkins, director of a kindergarten and nursery in Gulfport; Gay Chance, teacher in the department of management at Mississippi State University; and Nan Grantham, music assistant at Broadmoor Church in Jackson.

Pre-registration is necessary. A \$5 fee will be charged to cover materials and lunch. Write Leon Emery, Box 530, Jackson, Miss., 39205.

Car Strikes Mrs. McLemore

(Continued from Page 1)
this year. However, she had been substituting and taught the class Sunday morning.

On Tuesday morning, Jan. 22, she had not regained consciousness. Her son, Harry McLemore of Jackson, said that doctors who performed brain surgery on her Monday were "very pessimistic."

Gift Of Camper

(Continued from Page 1)
Brotherhood Department for disaster relief as they appeared in the issue of Nov. 8 were as follows:

Portable Generator	\$750
Fire Extinguisher	60
Pressure Water Hoses	70
Vent Fans	125
Trash Holders & Bags	110
Public Address System	225
Microwave Oven	350
New Testaments	250
Hand Truck	60
Additional Wiring to Van	200
Miscellaneous	100
Uniforms (Task Force)	300
A 1,000 Gallon Water Trailer with Pump & Hoses	2,300

Mississippi Baptist Activities

Jan. 27 — Baptist Men's Day (Brotherhood Emphasis)
Feb. 1 — Adult Sunday School Leadership Training, First Baptist Church, Hattiesburg, 6:30 - 9:30 p.m.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Baptist Men's Day . . .

Mississippians to observe it on Dominica

Baptist Men's Day January 27 will be a day of calling attention to the ministry Baptist men all over the nation are able to perform as Southern Baptists go about seeking to carry a witness of the good news of redemption to every area of the world.

Though it is not necessarily the case, Baptist Men's Day generally is thought to be an emphasis on the ministry of laymen. The attention of the day does not exclude ordained persons, but the observation does provide an opportunity to draw laymen into the spotlight.

As this day will be observed this

Sunday a number of Mississippi laymen will be away from home doing what laymen can do best — helping others who have needs such as housing, food, clothes and other such temporal necessities.

In this case it will be housing. A group of Mississippians left Jan. 5 for Dominica to begin the construction of houses in an area left devastated by Hurricane David. That group was followed by another one a week later, and there will be a group of eight to 10 each week until Feb. 19.

These men are providing their own expenses on the trip, and they are tak-

ing their own food and construction supplies. They are building simple 10-foot by 12-foot dwellings in a number of the villages of that Caribbean island.

A group from Leesburg Baptist Church in Rankin County and a man from Aberdeen were the first to arrive in Dominica, and they were to be followed by men from Attala, Hinds, Madison, Lebanon, Leflore, and Lee associations.

As they go these men will be witnessing. Many of them will have opportunity to witness in conversation with the residents of the island. Others will be

saying with their presence that the love of God counts in their lives, and they want to share that love with anyone in the world who needs their help.

Later during the year Mississippians will be going to California to help in construction needs there; and they will be going to many other places in the United States and beyond to meet the needs of the area, whatever they might be.

They will be representing Mississippi, and they will do it well. More important, however, is the fact that they will be representing the Master. They will do that well also.

Israel again . . .

The Israelis are the most interesting feature

The Israeli tourist official will insist that it is not so, but to the American tourist a trip to Israel will almost unconsciously be separated into two facets: the ancient biblical sites and modern Israel.

The tourist official will declare without equivocation that what is there now is simply a continuation of what was begun in biblical times. That could be the way it is, but the tourist arrives to find himself in a modern, bustling environment; and his purpose is to acquaint himself with sites that were the living areas millennia ago. He cannot bridge the gap. He must separate them.

Modern Israel is only 31 years of age. It became a state in 1948, an occasion which instigated a war with the surrounding Arab nations. Israel is still there, however, and gives every evidence of staying. What has been accomplished in the past 31 years is a source of amazement.

Busy People

Skyscrapers poke their fingers into the sky. The people are busy. They have built dwellings and universities and fine hotels. And museums — their museums are excellent examples of ingenuity and planning. The museums also give evidence of a people with a dramatic history — with a story to tell. The stories told in the museums are not pretty. They are accounts of fierce struggles against seemingly impossible obstacles. Mainly they are accounts of struggles against death as individuals and as a people. And one gets the idea that generally the Israeli will gladly give up his individual life if it will help to continue the life of the nation.

This, perhaps, explains the philosophy that seems to live just below the surface of every citizen of Israel. The small country is surrounded by hostile nations, yet it has no intention or consideration of giving up. It never has. It is the result of the efforts of a people who did not know to give up.

The museums are well worth the trouble it takes to find them and the time it takes to go through them.

The Israeli people were much more relaxed this time than they had been on two previous visits. They seem to realize that in 31 years they have carved an established nation out of the sometimes rocky and sometimes barren hills of their land, and that they are there to stay.

Fascinating Cities

The cities of Israel are fascinating. Jerusalem, of course, is one of the world's most famous cities. It seems to have three faces. Inside the walls the Old City is indeed ancient. Just outside the walls is a somewhat newer city but one still quite elderly by measurable standards. Then there is the modern city of the past 31 years. People write volumes about the old city alone, so very brief impressions of the entire city are not much in comparison. The

Old City With its narrow streets and shops in every nook and cranny is interesting. It seems frightening, but the word is that crime is almost nonexistent. The newer city outside the walls has little character, but the modern Jerusalem can compare with

cities anywhere. A great university, tremendous museums, modern housing, and busy streets are in evidence.

One of the most interesting areas, however, is the Jewish Quarter within the walls of the Old City. This area was virtually destroyed in 1948 and for 19

years lay in ruins. After Israel moved

into the area following the war of 1967, a rebuilding effort began. New and modern apartments now are located in the Jewish Quarter, but they have retained the atmosphere of the Old City. They are at a premium.

A favorite spot in Jerusalem, discovered on two previous trips, is a table by the window in the Mishkenot Restaurant just across the street from the walled city. As flood lights bathe the area at night the diner can feast his eyes on the beauty of Mt. Zion.

Haifa, stretching from a bay of the Mediterranean Sea up the slope of Mt. Carmel, must be one of the world's beautiful cities. By day and by night, its views are breathtaking. Tel Aviv is characterized by being a modern city in every way. Its fine hotels are located on the beaches of the Mediterranean Sea, and shoppers browse through stores located in covered malls. A great university is there as well as a fine museum. Near Tel Aviv is the ancient city of Jaffa. A restoration in this beautiful little city has located shops in areas that would remind the shopper of ancient days. More time than was available was needed for visiting the city.

Jericho is one of the world's oldest

cities, but it is a verdant oasis in the midst of barren hills today. Continuously flowing springs feed irrigation systems in the city that keep everything green. Also a lush area is the Jordan Valley to the north of Jericho on the way to the Sea of Galilee. In this area, where one looks across the way into the hills of the nation of Jordan, Israeli farmers make good use of the fertile land. This green plain gives opportunity for a different type of farming operation than is found further north and west in the rocky hills of Kibbutz Lavi, where assets are commonly owned, and Nes Amim; which draws on the communal living concept of the kibbutz but operates everything by private ownership. Nes Amim is only seven miles from the Lebanon border, and one can see the bright security lights on the border from the area. Nes Amim is a Christian compound.

Interesting People

In all of these areas, it was the people who made up a great deal of the interest. We had dinner with Haya Fischer, who directs the Pilgrimage ministry, dealing with overseas visitors who come from religious purposes. We ate with David Ephraim, whose position calls for him to deal with churches through the foreign ministry. He talked with past SBC President Jimmy Allen on the anti-proselytizing law. We were guests at a dinner hosted by Michael Gibrori, who is an information officer with the ministry of tourism. And ever present

was Amnon Gil-ad, who is public relations director for the ministry of tourism. Our guide was an American Jew who has been in Israel for nine years. She grew up in Seattle. What a treat it was to have such a knowledgeable person who spoke American English. Our bus driver was a Romanian and a delightful person.

The trip to Israel was thought to have been for the purpose of visiting biblical sites. That we did. The most interesting aspects of the trip, however, turned out to be the people of the nation and the opportunity to view first-hand some of their considerable accomplishments during the past 31 years as a nation.

We went as guests of the Ministry of Tourism, and there were 10 of us. Two, Charles Richardson, assistant editor of the Baptist Record of North Carolina, and I were the only Southern Baptists. All were religious journalists. Three were Pentecostal, two were Catholic, one was Lutheran, one was Methodist, and one was Presbyterian. It was an interesting trip.

Other aspects of the trip will be discussed in subsequent issues.—DTM

Editor:

Last evening while watching a talk show, I was reminded of the constant anxiety with which we live.

"What is going to happen?" appears to be the foremost question in many of our minds. Iran, Afghanistan, grain embargoes and economic uncertainty seem to dominate our thinking. More often than not, we allow this anxiety to immobilize our living rather than be a creative tool for the pregnant moment, which is "now."

For me, this has become a time of re-evaluation and thanksgiving for the many blessings God has given. I feel that the imperative for this hour is to "strengthen the things that remain."

For this reason, I would like to express my gratitude to a minister who has been a beacon and a faithful servant. One who has been an encourager and a steadfast supporter of the work to which God has called me — no matter how great the cost.

I wish to say thanks to a minister and his wife who have demonstrated their love for God by their love for Man. I wish to celebrate their 22 years of loyal service in the Calvary Baptist Church of Pascagoula and their 26 year "labor of love" to me. I say thanks to my father and mother, Rev. and Mrs. Byron E. Mathis.

Byron E. (Buddy) Mathis Jr.
5700 St. Anthony St., Apt. 111
New Orleans, LA 70122

The Wealth of Khomeini

Editor:

In the Record of Jan. 10 Norman Jameson wrote that a tribunal on the Shah may be needed to free hostages. In this article he wrote of the poverty of Khomeini. The same week the enclosed article appeared in the National Enquirer telling of the great riches the Khomeini owned in cash and land.

I wonder who is right?

Sincerely,

Iva M. Graham

Box 274 Rt. 1

Shubuta, MS 39360

It could be that both are right. You may have noticed that the BAPTIST RECORD called news sources in Iran to try to find that very answer. We also had seen the story in the NATIONAL ENQUIRER. The fact seems to be that Khomeini has almost no wealth of his own. He does seem to live a simple life with very little need for money. On the other hand, it is very likely that he controls the expenditure of an enormous amount of money. The ENQUIRER didn't say he spent the money on himself. He used it, however, to finance his return to power, if the story is correct. I imagine the fact may be that he does have great wealth at his disposal but uses little on himself personally — Editor.

Church Action Today:

A Case for Abstinence

By Foy Valentine, Executive Director

The Christian Life Commission of the Southern Baptist Convention
A message delivered at the National Conference of Religious and Lay Leaders on The Impact of Alcohol and Other Drugs on Contemporary Life, Indianapolis, Indiana, Nov. 26, 1973.

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Mat. 22:34-40, KJV).

I am not a professional anti-alcohol man. In fact, I am not a professional anti-anything man. I am a Christian ethicist by calling, a Christian ethicist by training, and a Christian ethicist in my work career. My responsibilities as executive director of the social concerns and social action agency of the Southern Baptist Convention for the last 20 years have required that on any given day I should do something, as TIME magazine's religion editor once put it to me, "to offend everybody."

It is not intended to offend anybody, much less everybody, that I choose not to drink, that I choose to be a total abstainer, and that I choose to preach that the moral thing to do about alcohol is to reject it personally and to pursue what I consider to be the requirements of love and justice in opposing it socially and politically.

The inclination of fruit, under certain conditions, to ferment, like the inclination of some fires to produce carbon monoxide, is a given in our kind of work. I believe a deadly given. Since Noah first grew grapes, made wine, got drunk, passed out, and brought shame to himself and to his family, the human race has been grappling with the moral dimensions of the alcohol problem, seeking to determine as best we can what it means to deal with alcohol from the moral base of loving God with our whole beings and our neighbors as ourselves. On these two dimensions of moral reality, on these two commandments, Jesus said, "hang all the law and the prophets" (Matt. 22:40). Responsible church action today regarding beverage alcohol finds its center and circumference in these two profound words. So I have begun with them.

I cannot speak for the churches at large; I cannot speak for Baptists; I cannot even speak for Southern Baptists. No Baptist speaks for another.

By way of further introduction, there are some givens about alcohol which I want to lay on the table.

I perceive alcohol to be mankind's most abused drug.

I perceive alcohol consumption as causing alcoholism and alcohol-related problems.

Does Not Make Sense

I perceive alcoholics as drug addicts, alcoholism as drug addiction, and the so-called "alcoholism movement" as essentially ineffective because it is essentially confined to dealing with wrecks that have already happened — an approach to highway safety that really does not make sense.

I perceive alcohol addiction not as an actual disease but as an authentic sin (not an honorary sin) against God Almighty and against humanity made in God's image; and I do not believe that alcoholism is properly compared to small pox, polio, or cancer but to racism, sexism, and fanatic nationalism.

I perceive alcohol consumption not as a moral but as immoral, not as an inalienable right but as an unconscionable wrong, not as defensible in our free country but as indefensible in any country, not as a social grace but as an anti-social disgrace.

I believe alcohol abuse can best be prevented by abstinence from alcohol, as lung cancer can best be prevented by abstinence from cigarettes, and that abstinence is the only live option for churches that expect to deal successfully and effectively with the alcohol problem.

I believe that the notion of "responsible drinking" is a misnomer and that in this culture, in these times, all drinking is irresponsible.

"I believe that the term 'social drinking' is also a misnomer and that in this culture at this time all drinking of alcohol is 'anti-social drinking.'"

I believe that any alcohol use as a beverage is mis-use.

I believe what this country needs is not to spend ever-escalating tax dollars to talk about alcoholism and to have programs for alcoholics but to engage in an effective program of preventing alcohol consumption which inevitably issues in alcohol-related problems, including alcoholism, and that this cannot be done while supporting and being supported by the liquor interests.

I believe the present qualifying, excusing, sweet-talking, soft-pedaling, pussy-footing approach to alcohol and alcohol problems is religiously hypocritical, morally reprehensible, socially irresponsible, and culturally suicidal.

I believe that alcohol victimizes the unborn, young men under 30, teenagers (it has been called youth's no-hassle drug), business people, laborers, artists, painters, women with time on their hands, the aging, and a multitude of others; but that most of all alcohol victimizes moral values and corrodes moral ideals.

I believe we ought to put alcohol in our automobile gas tanks but not down our human esophagus.

I am not ambivalent about alcohol; I do not mean to be ambivalent about alcohol; I don't want my church to be ambivalent about alcohol; and I don't want my tax money spent to be ambivalent about alcohol.

Church Action Yesterday

Before further attention is given to "Church Action Today," it may be worthwhile to take a quick look at church action of the past.

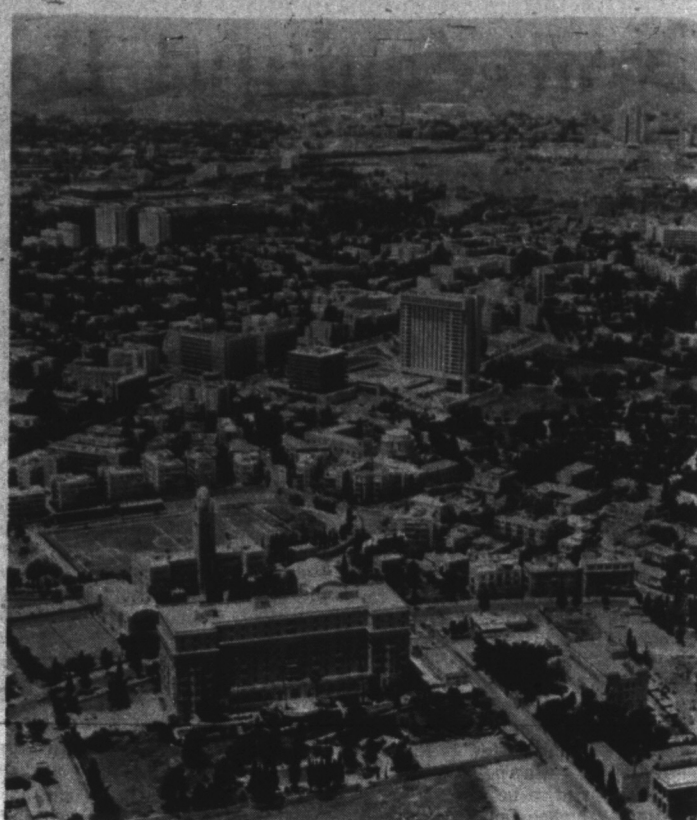
The same humanitarian concerns that today move multitudes of people to seek to help alcohol addicts through a wide variety of programs, services, and ministries moved the churches in the late 1800s and in the first two decades of the current century to educate, agitate, motivate, and organize their members against the consumption of alcohol. Their long, hard work culminated in the passing of a Constitutional Amendment which effectively inhibited the manufacture, sale, and use of alcohol as a beverage. The same pro-alcohol forces that sought to prevent the passing of this Constitutional Amendment set to work at once, however, to undermine the Amendment; and in twelve years their persistence prevailed. Decades of hard work on the part of the churches on behalf of the multitudes addicted to alcohol and victimized by alcohol's proponents received a solar plexus blow with the repeal of the Eighteenth Amendment. Nevertheless, the churches continued to provide the major support for organizations like the various state programs concerned with alcohol education and action. For decades the churches also provided for millions of people quarterly Sunday School lessons supporting abstinence from alcohol. The churches also spearheaded resistance to the persistent pressure of the liquor interests to relax all regulations and controls related to alcohol. That backlog of church support for abstinence and opposition to alcohol still provides a base of moral force and enlightened compassion related to alcohol without which the country would be in an even worse position regarding alcohol, alcohol abuse, and alcohol problems than it now is.

Church Action Today

Church action today related to alcohol and the prevention of alcohol problems continues with some effectiveness but is nevertheless characterized by jadedness, battle-weariness, a sense of hopelessness in the face of enormous expenditures of money by the liquor interests, and by a measure of defeatism in view of the evidence that ground is being steadily lost to the people-hurters who make alcohol, advertise alcohol, sell alcohol, and profit from alcohol.

Church action today is, by even the most generous reckoning, inadequate. Denominational leaders have been unwilling to fund genuinely aggressive efforts to deal with the alcohol problem. The moral resolve required to support a successful initiative against alcohol is somehow lacking at the churches' grass roots and at their highest organizational levels; the willingness to take an unpopular stand against that part of the local church establishment that drinks in short supply in the local church; a commitment to persevere and not grow weary in well-doing through the various educational arms of the denominations is hard to isolate and identify; and even a willingness to take the risks involved in

(Continued on page 5)



The new sections of Jerusalem are modern in every respect.

John Bewley

"We need a director of activities, but there's only one John Bewley!" I heard one pastor say to another. He's right. There's only one.

Bewley has been director of activities for Broadmoor Church, Jackson, for 16 years. Next week he and 14 men from Broadmoor will be on Dominica rebuilding a church that Hurricane David dashed to bits. He's had a lot of experience in rebuilding. "Last year was a hard year physically," he said. Homes of 105 Broadmoor families were ruined in the Easter flood. Bewley organized a class taught by volunteer carpenters and other skilled workmen. Then he and the Broadmoor "sheet rock crew" pitched in to help restore the insides of most of those 105 homes.

With the Broadmoor Goldenaires (senior citizens) he spent every Thursday night at the Governor's Mansion, for quite a few weeks. The governor had given a public invitation, but visits had to be scheduled six months in advance. Only 7 or 8 could go at once. Each group stayed for breakfast at the Mansion. Sometimes Bewley let the Goldenaires have all the beds and he slept on a couch in the hall. This year he and the senior citizens will try their hand at digging for diamonds at a mine in Arkansas, take a bath at Hot Springs, and see the Passion Play at Eureka Springs.

Children hear Bewley preach at Children's Church on second and fourth Sundays, and take advantage of his expertise in crafts and recreation at their summer camps.

Cyclist

Young people accept and love him as counselor and friend. For four summers he has led a youth group on a European cycling tour of France, Holland, Germany, Luxembourg, and Belgium. Along the way they entertained the crowds and looked for chances to witness.

All kinds of athletic activities — basketball, skating, bowling, softball — you name it, they have it at Broadmoor. During Christmas holidays for 12 years Bewley has staged basketball marathons. Games began when school closes and end when school reopens. They go on day and night except for Christmas Day and Sundays. In 1979, ninety-six teams competed, most from churches. Nights during the holidays Bewley usually went to bed at 3 p.m. It's good that he's a night person.

Interested in flying, he has soloed a 150 Cessna and a gyro-copter.

Entertainer

A born actor with a built-in sense of humor, he could easily make his living as an entertainer. He's a magician, a ventriloquist, a juggler, and a musician who plays the piano and the marimba. Often he has entertained at banquets, in many states, occasionally on TV. First Church, Lake Charles, La., asked him to be on program to celebrate its centennial. (He was director of youth and recreation there before he moved to Broadmoor.)

"I never entertain without in some way offering a Christian testimony," he said. He will speak almost anywhere, he added, in order to give his testimony, but not where there is a bar, unless the owner agrees to close the bar while he is entertaining. After one of Bewley's programs on the Coast, a man told him, "This was the cleanest show I've ever seen. I wish I



Bewley the Magician

had brought my wife and children with me!"

Bewley is an inventor. His skate-car, which is patented, is a tricycle-like affair of plywood mounted on three skates and guided by handlebars.

Engraver

For his hobby of engraving he has a big workshop at his house at 6016 Woodhaven Road, where he does trophy, plaque, and silver engraving. He got started in this, he said, so he could engrave the trophies and other awards he's constantly giving in skating, tennis, basketball, etc. Lately he's been teaching engraving as a trade to a young man who was hit by a car and can't walk.

His favorite vacation spot? He said, "I haven't taken a vacation in 16 years!" Tostay in shape for his six and seven-day weeks, he plays tennis. In U.S. Lawn Tennis, he ranks No. 1 or 2 in (age 45) doubles in the state.

While studying at Kansas State (B.S., 1954) he met Barbara Guden, whose father was in charge of athletics. (Later he got an MRE degree from New Orleans Seminary.) He married Barbara and they have three children, Ricky, Jan, and Jay.

"My wife loves her job with the welfare department, and she is crazy about antiques," he said. "She's redone 85 antique trunks!"

In high school he wanted to be a band director, but felt God's call. He didn't want to preach, for he thought preachers' kids had a rough time, so he resisted. Finally, while in college, he surrendered, to do whatever God wanted.

He credits the pastor at his hometown, Pryor, Oklahoma, for giving him wise counsel. "I couldn't be a music minister, for I couldn't sing. That pastor told me that an activities director could preach, entertain, direct music, work with youth, plan athletic activities, help in the educational task of the church. . . . Before he could finish, I shouted, 'That's me! That's me!' and I never changed my mind." (The role of activities director was somewhat new then.)

He threw in a bit of philosophy, an expression of his feelings: "I love the kids and young people. In this job I must remember to keep my priorities right. Games are not just games as an end in themselves. If you don't in some way teach Christian truths, or point to the pulpit and to the message of the Bible, then all the activities are just activities."

A Case For Abstinence

(Continued from Page 4)

ministering to alcohol addicts and to their hurting, sometimes traumatized, sometimes neurotic, always desperately needy families is not frequently enough in evidence. We, too, are sinners.

Today the whole country, however, is still reaping important spiritual, social, and monetary benefits from the work of the churches for nearly a hundred years in standing against alcohol and its manifold abuses.

To illustrate, take notice of the "Apparent Consumption of Alcoholic Beverages in U. S. Gallons per Capita of the Drinking Age Population, U.S.A. by States, 1976" as reported in the Third Special Report to the U.S. Congress on Alcohol and Health in June, 1978. The 10 states ranking the highest in total consumption of ethyl alcohol are, in order, Nevada, the District of Columbia, New Hampshire, Alaska, Vermont, Wisconsin, California, Wyoming, Colorado, and Hawaii; and not one of these has a history of strong and vigorous opposition to alcohol and resistance to its purveyors through a lively witness of the churches. On the other hand, the ten states ranking the lowest in total consumption of ethyl alcohol are, in order, Arkansas, Utah, West Virginia, Alabama, Kentucky, Tennessee, Oklahoma, Kansas, Indiana, and Mississippi; and every one of these has a history of strong and vigorous opposition to alcohol and resistance to its purveyors through a lively witness of the churches. In some sense, Prohibition, which was the peculiar trophy of the churches, succeeded when it was the law of the land and continues successfully to exert a significant influence for good even 50 years after its repeal. These statistics bear an important witness to continuing church action today.

To illustrate again, the 10 states ranking the lowest in total consumption of ethyl alcohol have active state programs of alcohol education and action supported faithfully by the churches, with the exception of Utah where the Church of Jesus Christ of Latter Day Saints has its own highly effective church program of opposition to alcohol. These programs of education and action to prevent alcohol consumption, alcohol problems, and alcoholism may well be, in the light of these statistics, the best thing going. Admittedly, they are not succeeding more brilliantly than are the forces seeking to control crime and violence, racism, inflation, television programming, and the breakdown of moral values; but these statistics show that these state programs may indeed be the best thing we have going now to inhibit the sale and consumption of ethyl alcohol. Don't write them off or sell them short.

Dangers of Alcohol

Again, the churches are continuing to make an impact that I think is clearly significant in educating their young people to the dangers of alcohol and the values of abstaining from alcohol. Continuing Sunday School lessons, sermons, special study units, television programs, publications, pamphlets, conferences, personal witness, and both personal and corporate example are used by the churches to resist alcohol and to support abstinence.

It is the churches that are basically involved in convincing the young that alcohol's drugging, deadening, depressing effect reduces mental capacity and thereby reduces moral capacity. It is the churches and the Christian homes they foster that are convincing many that alcohol brings positive harm to human bodies, minds, and souls and that any consumption of alcohol brings significant risk to health and to life itself.

Specifically, the churches are giving leadership to multiplied millions of people who embrace total abstinence from alcohol as a responsible life style. Why? They are convinced that alcohol is a death force, an anti-life force. They abstain because they believe human beings need all their senses all the time and they understand that drunkenness is a state of physical and mental incompetence, that a good deal of drink causes a good deal of physical and mental incompetence, and that a little drink causes a little physical and mental incompetence. They believe that alcohol's anti-socializing, anti-civilizing powers are a deadly force to distort the image of God in humankind and that abstinence is the

most effective way to resist that deadly force. They are not just opposed to alcoholism but to alcohol as the habit-forming drug that causes it. They believe that responsible stewardship requires moderns to face up (1) to the challenge of world hunger as one of the gravest moral issues of our times, (2) to the fact that producing and consuming beverage alcohol ignores that overwhelming challenge in wasting valuable foodstuffs to make not food but an addictive drug, and (3) to the duty of helping morally responsible people everywhere turn away from the present misuse of grains, sugar, and other valuable foodstuffs for the manufacture of this dehumanizing drug and to turn toward making these foodstuffs available to the tragically poor and desperately hungry of the world. Abstainers believe that drinking is a profoundly important moral issue in today's culture; and they believe that abstinence is dictated by common sense, that abstinence is adequately rooted in the Judeo-Christian tradition, and that abstinence is fully authenticated in the Biblical witness.

Moreover, it is the responsibility of the churches today to shape moral attitudes and to give moral leadership related to alcohol and alcohol abuse.

Such moral leadership is helping to maintain, and is needed to strengthen, liquor controls, preventing the liquor interests (who want more sales in order to produce more profits) from leading the state legislatures and the federal government as well (who want more sales in order to produce more taxes) from adopting ever more wide-open marketing practices. After the repeal of the Eighteenth Amendment, the states generally adopted, with strong encouragement from the churches, liquor control laws to support temperance, discourage drunkenness, and encourage sobriety. Now those restraints are under such general pressure from the liquor interests that counter-pressure from the churches constitutes society's best hope of keeping this dam from bursting.

Leadership Needed

Also, the moral leadership of the churches is needed in helping to push the legal drinking age back to twenty-one in all states; in prohibiting wine sales in grocery stores (because "where wine sales have been allowed in food stores, wine consumption has jumped to more than 100 percent, according to sales patterns in Washington, Idaho, and Maine, when those states loosened controls to permit this practice" (Monday Morning Report, p. 1, July 3, 1978, The American Businessmen's Foundation); in preventing the fountain dispensing of wine in fastfood outlets; in stopping the sale of alcohol in service stations; in countering and defeating the alcohol industry's efforts to blame people instead of alcohol for drunk driving, child abuse, broken families, damage to unborn children, and alcoholism; in dealing responsibly and effectively with drunk drivers instead of irresponsibly and ineffectively as is now generally the case; in resisting the alcohol industry's carefully designed plans to increase sales, achieve higher per capita consumption of beverage alcohol, and to gain more alcohol consumers from the ranks of youth, women, light drinkers, and abstainers; and in cutting out liquor advertising altogether.

Church action today is preparing the way for more responsible and effective church action tomorrow. That church action must further communicate the biblical base for dealing with alcohol and its related problems; it must help society better understand the moral dimensions of the alcohol problem and the ethical demands of responsible churchmanship; it must be sure that as moral stigma is attached to racism, child abuse, pornography, conspicuous waste, and planned obsolescence so moral stigma is attached to the consumption of mankind's most abuse drug; and it must be aggressive and innovative in its promotion of abstinence as society's best and boldest work of preventing alcohol problems. At the same time, the churches must not neglect ministry as we provide counsel and furnish support systems for alcohol addicts and their families, taking care to bind up the wounds of any bruised and battered victim we find on any Jericho Road and as we band together with other concerned persons and responsible groups to seek to make such roads safe for travel.

It is absurd to proclaim an absolute ethic in a sinful world. Or is it?

If the churches do not hold up the ideal, who will?

WMU, SBC, Chooses Six Acteen Panelists

BIRMINGHAM, Ala. (BP) — Six Baptist teen-age girls have been selected as members of the 1980 National Advisory Panel for Acteens, the missions organization for girls in grades seven through 12 sponsored by Woman's Missionary Union.

The young panelists will write articles and offer suggestions to help

WMU's national Acteens staff understand the interests and needs of teenagers.

They are Linda Gayle Crisp, Dallas, Texas; Catherine Elizabeth Kadingo, Laurens, S.C.; Lori Keeling, Houston, Texas; Glenda Myers, Miami, Okla.; Tina Wiese, Nashville, Ill.; and Mary Ann Williams, Strongsville, Ohio.

Chosen by WMU from 107 applicants from 19 states, they will serve as pages at the WMU annual meeting, June 8-9 in St. Louis, Mo.; write for "Accent," the WMU monthly magazine for Acteens; and may be asked to attend state and associational meetings related to WMU.

Pam Brown, editor of "Accent,"

said three previous Acteens panels have reported that Southern Baptist teen-agers are interested in "peer ministries, teaching teens to relate to teens in different situations." Problems such as world hunger and energy supply concern many teen-agers, according to the Acteens panelists.

Camp Center Building Is "Well Along In Progress"

Work is progressing at the site of Central Hills Baptist Retreat, but the progress is slow, according to architect Gary LaRose with the architectural firm of Dean and Dean of Jackson.

If the camp center building and the two bath houses are completed by the April 30 target date, "it will be pushing the deadline to the limit," LaRose told a meeting of the Central Hills Baptist Retreat Development Committee last week.

The two bath houses actually were completed enough to be in use during the camping season for Royal Ambassadors last summer, but there was a drainage problem. The contractor, Lamar Bailey of Kosciusko, expects to have that problem solved and the bath houses completed well within the time frame.

The camp center building is a different story, committee members found last week as they toured the site. The building is "well along in progress," LaRose pointed out; but a great deal remains to be done. The walls are framed, and the work of placing trusses on the walls for the roof has begun.

For a section of the roof, however, the trusses had a construction error that is expected to be corrected on the site. The error has nothing to do with strength for the roof but must be corrected for the truss to fit the interior walls of the building and make the ceiling come out right, it was pointed out.

The trusses were manufactured in Columbus and hauled to the site, so the error was not detected until they arrived. A delay in the arrival of other materials was cited.

"The 210 days contract period for construction of the camp center building has long since passed," LaRose noted. The excessively wet weather was recognized as a hindrance in getting construction under way.

The committee endorsed the colors and furnishings for the camp center building as they were presented by the architect. Attention was given also to the camp director's home that is to be built on the site. It will be a four-bedroom house of approximately 2,000 square feet.

The amphitheater at the camp is

almost complete, according to reports. The swimming pool, which was thought to be almost complete last summer, has developed some problems during the intervening time. A crack in the floor of the pool may be allowing water to escape, and the concrete apron around the pool has deteriorated at one corner. These are minor problems that can be corrected, LaRose declared.

The committee approved the erection of a simple pole barn for the storage of hay for the horses kept there during the summer. The total construction cost will be within the \$850,000 limit set in May of 1978 by the Mississippi Baptist Convention Board, it was announced.

Two Pledge \$500,000 Gifts To Seminary

LOUISVILLE, Ky. (BP) — Two persons have each pledged \$500,000 gifts to endow professorships at the Southern Baptist Theological Seminary here.

C. F. "Lynn" Barry Jr., a North Carolina radio executive, has pledged that amount to endow a chair of Christian communications, and John W. McCall Jr., a Memphis physician, will endow a professorship of prayer and personal devotion.

The chair of Christian communications, to be established with an estate gift, will be named for Barry's father, Charles Franklyn Barry of Jacksonville, Fla., retired Sunday School secretary for the Florida Baptist Convention. Both Barrys are graduates of

Southern Seminary

The chair of prayer and personal devotion will be established by a memorial gift to honor McCall's late wife, Ellen Edens McCall, who died last year of cancer. A substantial portion of the funding for the chair will be provided by the sale of property from her estate.

McCall is a brother of Southern Seminary President Duke K. McCall, Mrs. McCall, a sister of Baptist educator David Edens, was national Mother of the Year in 1977.

The Ellen Edens McCall professorship will focus on individual and corporate prayer as a vital force in the Christian experience.

Italian Returns 'Home' To Stir Evangelism Fires

ROME, Italy (BP) — After an absence of more than 33 years, Amelio Giannetta, an Italian-born Southern Baptist missionary, has returned to help stir the fires of evangelism in his native land.

Giannetta, a 20-year veteran of missionary work in Brazil, is nearing the half-way point of a year's special evangelistic assignment in Italy.

Both he and his wife Lidia are encouraged by the response they've found among Italian Baptists.

In Mottola, a town of 17,000 in southern Italy, a two-day clinic turned into a 13-day meeting with 22 people asking to be baptized — more than the Baptist church had baptized in the last five years. The church of 135 members now has set a goal of baptizing 30 more in 1980.

"The experience was beautiful," Giannetta said. "For two weeks the Baptist family in Mottola praised God, loved one another, prayed and cried together and experienced the wonderful joy that accompanies every God-sent revival."

The Giannettas' journey back to Italy has been a sentimental one. Amelio's mother died when he was six, and he grew up in the Baptist Children's Home in Rome. He first met Lidia when his choir sang in her church.

He left Italy at 21, disillusioned with Italian politics of that period and vowing never to return. But he never forgot Lidia, and with the help of his father and sister, who had preceded him to the United States, he brought her to America. They were married in 1949 and later became U.S. citizens.

After training at New Orleans, Southern and Golden Gate Baptist Theological Seminaries, they worked for eight years with Italian-speaking people in the San Francisco Bay area of California under sponsorship of the Southern Baptist Home Mission Board.

But a growing awareness of needs overseas led to their appointment in 1966 as missionaries to Brazil, where he has served in key evangelistic

posts. For 12 years he was executive secretary of the National Board of Evangelism.

His experience in Brazil, now in the midst of a major drive to increase Baptist membership to one million by 1982, convinced Giannetta that certain evangelistic principles can be applied almost anywhere.

The key to winning people to Christ, he feels, is in talking to a person about the reality of Christ in your life — not about theology or doctrine. It's the experience that counts, he explains.

Giannetta was invited to Italy by Saverio Guarna, director of Italian Baptists' Department of Evangelism. Guarna met the Giannettas in 1978 when he went to Brazil as part of an evangelistic emphasis.

The spiritual awakening taking place among Italian Baptists excites both Giannetta and Guarna. And Giannetta, the orphan boy of Rome who today has become a man of three countries, has a quiet confidence that God brought him back to Italy at just the right time.



The old city of Jaffa has been restored to house shops, restaurants, and other centers of interest. (Story on Page 4)



The Western Wall in old Jerusalem shows stones placed there in the time of Herod more than 2,000 years ago at the bottom and by the crusaders some 800 years ago at the top. The Jews no longer call this the "Wailing Wall." Now that it is in Israeli hands there is nothing to wail about, they say.



SCRAPBOOK

What's In Morning That Makes It Thus?

What's in morning that makes it thus,
that within us lies the morning hush
while different birds outside our window sing
in harmony with Mother Earth's rising golden ring?

What's in morning that makes it thus,
that dawn begins stirring day creatures awake
while others feel the moon as a morning star
making astrologers around the world begin to stir?

What's in morning that makes it thus,
that the sun majestically rises to embrace the earth
yet some being apathetic never see beyond the haze
and others see the spectrum's beauty and are amazed?

What's in morning that makes it thus,
that day seems contemplating a stirring new birth
as humans begin their separate tasks
of trying to glean after the reapers of the past?
— B. A. Roberts

Prayer

When I told some friends about prayer —
How God listens, and he's always there —
They laughed and said, "You pray to him each night?
Someone not even in sight?
How foolish can you be?"
Others said, "That's childish; can't you see?"

Yes, friends, I can see,
How God's the one who is listening to me.

And yes, I believe he answers prayer,
I am not perfect and I surely sin, but
That is why I go to him.

Some laugh and say,
"Ho, he doesn't listen!"
But I know he does.

— Stacy Mixon

Liberated!

In the prison house of sin
Bonds of habit hold us in:
Can we break these bonds alone,
Flee the wrath and fire to come?
Only God can turn the key,
Break the bonds and set us free!

— Clarence H. Cutrell

At Midnight

"At midnight I will rise to give
thanks unto thee because of thy righteous
judgment" (Psalm 119:62). At
night when the cares of the day are
over, there is a special peace and rest-
fulness in relaxing, knowing all is well,
for God is in His heaven, watching over
His own. As we kneel to pray and we
give our thanks to Him for His guid-
ance through the day, we are thank-
ful for His love and "righteous judg-
ment." — Lena Scott Price

All Things To Him Belong

Give me the poet's vision,
Grant me the gift of song.
I lift my voice and sing:
To Jesus I belong.

No other message have I
To proclaim through the years.
From mountains of earthly joys
To waiting vales of tears.

What can exceed His Glory?
How great the matchless name!
All the works of mortal man
Are quickly put to shame.

Give me the poet's vision,
Grant me the gift of song,
Life and the things eternal
All to Jesus belong!

— Victor Vaughn

My Friend

When darkness gathers thickly,
And the way I cannot see,
I call upon my Savior,
Who loves and cares for me.

No other friend so faithful,
All sorrows He will share;
Temptations I can conquer,
Because He's with me there.

My trials make me stronger,
And He will lead me right,
In humble loving service,
Till faith is lost in sight.

— Rubye Ricks Fulton

Jesus loves me, this I know,
For the Bible tells me so.

— Susan Warner

Missionary News

Betty Hart, missionary to Chile, has
arrived in the States for furlough (ad-
dress: Box 1, Sandy Hook, Miss.
39478). Born in New Orleans, La., she
grew up in Sandy Hook. She was ap-
pointed by the Foreign Mission Board
in 1964.

Mr. and Mrs. Jimmy J. Hartfield,
Baptist representatives to Mexico,
have returned to the field following a
medical leave (address: Apartado 37,
Cd. Satelite, Edo de Mexico, Mexico).
They are natives of Mississippi. He
was born in Purvis and grew up on a
farm near Hattiesburg; she is the
former Susie Armstrong of Lamar
County.

John and Ruby Parker, mis-
sionaries to Chile since 1942, retired
from missionary service Jan. 1. Be-
fore retirement he served as field
evangelist for the Central Valley Bap-
tist Association, stationed in Talca,
Chile. He is a native of Lucedale,
Miss.; she is the former Ruby Hayden
of Pickton, Texas. They may be ad-
dressed at 301 Shannon Lee, San An-
tonio, Texas 78216.

Gary and Evelyn Harthcock, mis-
sionary associates to the Leeward Is-
lands, have completed furlough and
returned to the field (address: Box 353,
St. John's, Antigua, W.I.). He is a na-
tive of Clarksdale, Miss. She was born
in Colerain, N. C.

Charles and Sandra Long, mis-
sionaries to Belgium since 1972, re-
signed from missionary service effec-
tive Dec. 2. They were stationed in
Brussels, Belgium, where he served as
pastor of International Baptist
Church. He is a native of Ethel, Miss.,
and she is the former Sandra Young of
Parkin, Ark. They may be addressed
at 11 Queen Anne Dr., Basking Ridge,
N. J. 07920.

Ruby and Robert Williams, mis-
sionaries to the Niger Republic, have
arrived on the field (address: BP
10038, Niamey, Niger Republic). He is
a native of Portland, Texas. She is the
former Ruby Williamson of Columbia,
Miss. They were appointed by the
Foreign Mission Board in 1964.

David and Gail Young, missionaries
to Austria, have arrived on the field to
begin their first term of service (ad-
dress: c/o Joyce Cleary, Weber,
bartweg 10, A-5026 Salzburg,
Austria). He was born in Norman,
Okla. She, the former Gail Longino,
was born in Brookhaven, Miss., but
also lived in Silver Creek, Lumberton,
Hattiesburg and Poplarville, Miss.,
while growing up. Before they were
appointed by the Foreign Mission
Board in 1979, he was pastor of First
Baptist Church, Lumberton, Miss.

Preschool Worker Needed For '80 Ridgecrest Staff

RIDGECREST, N. C. — Ridgecrest
Baptist Conference Center is accept-
ing applications for an assistant pre-
school building director for the sum-
mer of 1980.

"We would prefer a state-approved
worker in preschool and children's
work, but practical experience is a
necessity in this position," said
George Boswell, personnel services
coordinator.

Applicants must be able to work
from May 26 through Sept. 1.
Information may be obtained by
writing to George Boswell, Ridgecrest
Baptist Conference Center, P. O. Box
123, Ridgecrest, N. C. 28770.

The year-round religious retreat is
owned and operated by the Southern
Baptist Sunday School Board,
Nashville, Tenn.

Take from us the Bible, and with it
must go the holy sabbath, the preach-
ing of the sanctuary, the institutions of
the church, the liberties, social, civil,
and religious, which we enjoy, and our
hope of heaven. — Daniel K. Flic-
kinger

The whole hope of human progress is
suspended on the ever growing influ-
ence of the Bible. — William H. Seward

The Heathen

There was one whom the evangelist loved
and yearned over, and he would have shaken
that sinner with bare hands to repentance —
seeing him spiritually ignorant, forsaken —
but he could not for he was not God.

The evangelist's voice had risen far away
to jungle people, with effort at communication
in a primitive language, and the natives heard
and understood; but this product of civilization
in America did not know about Jesus.

People congregated to the churches, hungry
to hear the word. Bryan did not attend.
The gospel message stormed Sunday air waves.
He switched radio and TV dials without end.
A Bible lay pulsating on the shelf unread.

As a child, he had never known a church.
It was against the law in his generation
for a teacher to read the Bible in school
or utter prayer to influence education.
His favorite college teacher was an atheist.

Bryan had become a learned man, and early
he commanded success beyond his years.
He occupied a position of worldly power
even as he crumbled in spiritual arrears.
For lack of godliness he became depraved.

The day came when he was not even able to love
his loved ones and he lost them, his young wife
and children. But the woman was strong in prayer
and God made a miracle, re-creating Bryan's life.
Gradually it happened, for he had much to learn.

An outdoor man, master of the winter woods,
Bryan suddenly saw two beautiful squirrels
leaping, sailing over gaunt bare tree-arms,
and he thought of his little son and his girls.
Look, kids, see the squirrels against the sky!

But the children were not there. He panicked.
Unknown anguish, grief shook his heart.
The moment passed. The squirrels were gone,
the children growing fast, his family apart.
His prayer was weak: "God, if you are there —"

It was a very human thing that he did then.
A handsome man, he chose to exert his charm
on his ex-wife. "It was mostly my fault."
"Bryan, it was ALL your fault!" In alarm,
he conceded, and they found their old rapport.

Deliberately they based remarriage under God
on the present and future, past jealousies gone.
In church Bryan heard the evangelist preach;
and he read the Bible in its splendor alone,
marveling at the message of Jesus his Savior.

— Violet Tackett

Society Hill Pastor Preaches In India

Society Hill Church, Jefferson Davis
County, sponsored its pastor in
evangelistic crusades in South India,
Dec. 26 - Jan. 6. Ray Henry, pastor of
Society Hill, spoke in three different
crusades.

The crusade meetings were coordi-
nated by P. N. Kurien of the All-India
Prayer Fellowship. Henry spoke
primarily at the Mar Thoma church
convention at Thevalakara, and the
convention at the Church of South
India at Mundiapalley. Both of these
churches are located in Kerala, state
of South India.

"The people of India are very recep-
tive to the Gospel, and the need is great
for preachers from the U.S. to take the
opportunity to preach in these annual
convention meetings," stated Henry.

Several hundred decisions were
made in the meetings in which Pastor
Henry spoke.

The Bible has survived the ignor-
ance of its friends and the hatred of its
enemies. — Biblical Digest

Compere Gives Lots To Jackson Association

Robert Compere, center, of Florence has presented the deed for two lots to
Jackson County Baptist Association. The lots are at Ocean Beach Estates. Compere
and his companion, Ruby Dale, who died Oct. 18, while attending a conference at
Ridgecrest, N. C., had previously decided to give these lots to Jackson Association.
"This is what she wanted us to do and it makes me happy to carry it through now,"
Compere said. Allen Webb, right, director of missions, Jackson County, said that the
lots will be sold and the proceeds used in missions ministry. "If sold right away," he
added, "the money will be used in a mobile home ministry." Clark McMurray, left, is
pastor of First, Pascagoula.

Names In The News

Barnis Barrett and his wife, who be-
fore their marriage was Clotene
Hughes, both former Mississippians,
now live in Frederick, Maryland,
where he is pastor of the First Baptist
Church. On Feb. 9, First Church, Fre-
derick will mark its 75th anniversary.
To celebrate the 1905 organization,
Feb. 3-10 has been established as a
week of special activities. These will
include observance of the Lord's Sup-
per at 11 a.m. and a historical pageant
at 6 p.m. on Feb. 3; a banquet at 6:30
p.m. on Feb. 6; and a Celebration Day
worship service on Feb. 10. Roy
Gresham, executive secretary treas-
urer, Baptist Convention of Mary-
land, will speak at the banquet. A
former pastor, Robert Woodward, will
preach on Feb. 10.

Kay DeKalb of Nashville, Tenn. was
speaker for the Clarke County Youth
Rally held Saturday night, Jan. 12, at
Stonewall Church. James Pugh di-
rected the program. Bill Patton is the
Stonewall pastor.

Martha Ann Crowell had ear
surgery Jan. 9 at Ochsner's Clinic in
New Orleans, La. She is the wife of
Grady Crowell, director of missions,
Clarke and Wayne Associations.

Al Finch, pastor of First Church,
Prattville, Ala. will lead a study of the

Book of Ephesians for adults in the
January Bible Study project at First
Church in Greenwood, Jan. 27-30.
Study sessions will begin at 6:30 p.m.
on Sunday and Wednesday and at 7
p.m. on Monday and Tuesday. Curtis
Burge is pastor at Greenwood.

Flag Lake Church has licensed
James R. Stevens of Route 1, Box
117N, Sarah, Mississippi (601-382-5545)
to the gospel ministry. Thomas Redd
and Jackie Yow participated in the
service.

Jones Baptist Students Take Children On Shopping Trip

The Baptist Student Union of Jones
County Junior College held a Christ-
mas Party for Needy Children on Dec.
14.

Four first grade children were
selected from two of the local elemen-
tary schools. The BSU director, John
F. Sumner, and a group of BSU stu-
dents picked up the children at the
elementary schools the morning of the

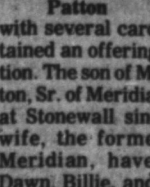
party and took them on a shopping trip
to buy new clothes and toys.

After shopping, the children were
taken out to lunch and returned to the
BSU Center for the party. This effort
was funded through mission money
raised throughout the year by the BSU
students. It is a project which is re-
peated annually.

First Church, Stonewall gave a sur-
prise reception Dec. 16 in honor of its
pastor, Buel B. (Bill) Patton, Jr., in
the fellowship hall.

A large cake car-
ried the caption,
"Congratulations,
Bill!" (The pastor
received a diploma
in pastoral ministry
degree from New
Orleans Seminary
in December.) Patton
was presented
with several cards, one of which con-
tained an offering from the congrega-
tion. The son of Mr. and Mrs. Buel Pat-
ton, Sr. of Meridian, he has been pastor
at Stonewall since 1976. He and his
wife, the former Linda Gibson of
Meridian, have three daughters,
Dawn, Billie, and Deena.

Patton



Nobles



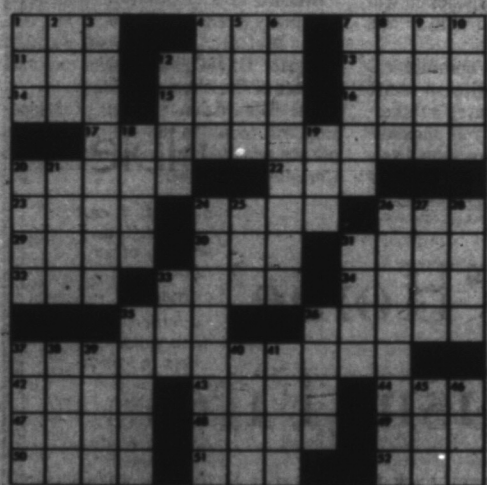
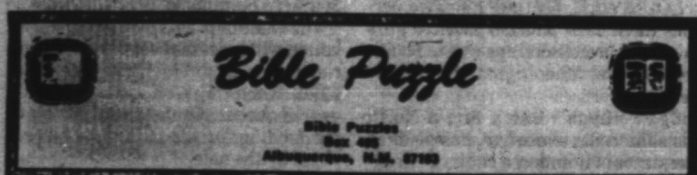
Nobles

"Talk It Out"

Debate thy cause with thy neighbor
himself; and discover not a secret to
another (Proverbs 25:9). Oftentimes
differences are created because of
lack of communication between the
persons concerned. If you "talk it out"
with each other, whether you settle
your differences or not (chances are
you will) you at least have a better
understanding of the other person's
viewpoint. — Lena Scott Price



Pictured above, front row, are Jeremy Fowler, Mary Johnson, Mickey Upshaw, and
Carl Bryant, all from Jones County. With the children are BSU students Troy Gibbons
of Raleigh, and Maria Thompson of Laurel.



49 Court
50 Man (1 Chron. 7:12)
51 Lamprey
52 Profit

DOWN

1 "and the — of the
covenant" (Heb. 9)
2 Member of
congress: abbr.
3 It endures forever
(1 Chron. 16:34; 2 words)
4 Biblical word
5 Elliptical
6 "shall — in
darkness" (1 Sam. 2)
7 Churches in Asia
(Rev. 1:11)
8 Couple
9 Bone: comb. form
10 "and his anger
did —" (Amos 3)
11 "ye are —
husbandry" (1 Cor. 3)
12 Longings
13 Valentine: abbr.
14 Word with male
or play
15 — avis
16 "in his —"
(Psa. 33)
17 — Jinn
18 "and twenty elders
—" (Rev. 5)
19 Hermitic border
20 Blooming
21 Hawaiian city
22 Chemical suffix
23 Strength
(Prov. 22:28)
24 Old
25 Festival
26 Son of Ullah
(1 Chron. 7:28)
27 Ceremony
28 Decorative molding
29 Bone
30 Calamity
31 Fate

ACROSS

1 Nourished by the
rain (Isa. 44:34)
4 Where Josephus
dwelt (Judg. 11:3)
7 Blenheim's companion
(1 Pet. 1:19)
11 Blenheim's companion
(1 Kl. 1:8)
12 "and the heaven —
rain" (Isa. 5)
13 Lenses
14 Knot: abbr.
15 Money of
account: pl.
16 Traveler's need,
sometimes
17 "my help and —"
(Psa. 70)
18 They trust withers
(John 12)
22 English district

23 Mark
24 Jericho builder
(1 Kl. 16:34)
25 In favor of
26 Paths of celestial
bodies
27 Acknowledge
28 Protagonist
29 Spring month
30 Latin: war,
31 Troubles
32 "at — time"
(1 John 4:12)
33 Passageway
34 Eden
(Ezek. 28:13; 2 words)
35 Jojoba
36 Man (1 Sam. 23:11)
37 Night creature
38 Tardy
39 Old time reward
for service

CRYPTOVERSE

EGKEP LUU IDTCRW DEUF JLWI IDLI

SDTND TW KEFP

Today's Cryptoverse clue: F equals D

Answers on Page 7



Southway Church, Lincoln County, Brookhaven, has bought a new church sign, pictured, and a new piano. These are two of many projects in progress to meet the growing needs of the church.

Associations "Pound" The Culver Family



The Culvers

Guy Culver and his wife were officially welcomed to the Alcorn Association by the pastors, Executive Board members, and wives at the Rienzi Church on Jan. 7. Culver assumed his duties as director of missions for the joint mission program of the Alcorn-Tishomingo Associations on Jan. 1.

The Culver family is living at 2101 Hawthorn Road in Corinth. He formerly served as director of missions for the Union County Association.

The January 7 meeting included a fellowship supper, Executive Board meeting, and pastors' conference program where Culver was the featured speaker. He challenged the churches as he spoke on "Equipping the Saints for the Work of the Ministry."

After the meetings the Culvers were given an old-fashioned pounding. Most of the churches represented had invited their members to participate by bringing items to the church to be given to the Culvers. It took the entire trunk of a 98 Oldsmobile to haul the goods away.

A Good Foundation

Prepare thy work without, and make it fit for thyself in the field, and afterwards build thine house (Proverbs 24:27). It's best to start at the bottom and work our way up, rather than at the top and have to go down. The temptation is great to reach for higher levels before we are ready for them. Let's pray we will build a firm foundation and then "build our house." — Lena Scott Price

Mt. Olive Church, Smithdale gave over \$1400 to the Lottie Moon Christmas Offering, a 100% increase in two years. On January 5 the church expanded its Church Training program and with an enrollment of 68 had 71 present.

Billy R. Therrell has been called as pastor. During 13 months while he was interim pastor the church built a fellowship-recreation facility, and added a tennis court.

Staff Changes

Jimmy McEachern, who claims Jackson as his hometown, has accepted the position as minister of music and youth for Trace Ridge Church, Ridgeland. He and his wife and 13-month-old son have moved there from Louisiana, where he has been minister of music at the Hillcrest Church, Franklinton, for two years. In December he received the Master of Church Music degree from New Orleans Seminary.

West Shady Grove (Webster) has called Gerald Castillo as pastor. He has moved from Dondee Church in Riverside Association.

Sapa Church, Webster Association, is without a pastor, after the resignation of Benny Cox, who was serving for the second time at that church.

J. C. Hawthorne has resigned as pastor of New Haven Church, Choctaw Association. He and Mrs. Hawthorne are moving to Forest.

Roy Marshall has accepted the call to be pastor of Fellowship Church, Choctaw County. He and his family are moving from a pastorate in Alcorn Association.

Jackson Avenue Church, Jackson County, has called Tommy Kendrick as pastor. He moved there from Arlington Church, Beaumont. He has completed his college work at William Carey. He and his wife Linda have two children.

Ingalls Avenue Church, Pascagoula, has called Jim Cornell as minister of music and youth. He will finish his seminary training this month at New Orleans.

Perry Allen has been called as minister of music and youth at Hillcrest Church, New Albany. He succeeds Richard Smith.

Kathy Gates, native of Clinton, will become fulltime organist and music secretary, at Harrisburg Church, Tupelo, effective Feb. 3. Miss Gates is a graduate of Mississippi College where she studied organ with Billy Trotter. She received the Bachelor of Music Degree in 1977 and the Master of Music Degree with Major in organ in 1979. Church experience includes having served as organist at Morrison Heights Church in Clinton and Ridgecrest Church in Jackson.

In 1976 she won first place in the Senior Organ Division and the Collegiate Organ Division, Mississippi Music Teachers Association. She won second place in 1978 competition.

Minister of Music at Harrisburg is Lester Mason. Robert Hamblin is pastor.

Harold V. Olson, pastor of Hillcrest, New Albany, for two years, has accepted a call to Crawford Avenue Church, Augusta, Ga., an inner city church with a membership of 2528 and seven full-time staff members.

Under Olson's leadership, Hillcrest began a weekly newspaper and called its first full-time minister of music and youth.

Sunday School enrollment increased from 162 to 248.

Billy R. Therrell has become the pastor of Mt. Olive Church, Smithdale, after serving 13 months as interim pastor there while he completed his studies at New Orleans Seminary. Previously he earned a degree from William Carey College. He and his wife, Darlene, have two children, Charity and Roy.

Rick Cagle, who has been associate pastor and minister of youth at Colonial Heights Church, Jackson, will assume the pastorate of First Church, Lumberton, on Feb. 1. Cagle is a native of Mobile, Ala., where he was a member of Cottage Hill Church. He has degrees from Mobile College and Southwestern Seminary. He and his wife, Marie, have two boys.

William R. Rosser has accepted the call as pastor at Providence Church, Grenada County. A native of Knoxville, Tenn., Rosser received a Bachelor of Music degree from the University of Tennessee at Knoxville. He attended Mid-America Seminary in Memphis. He is married to Linda Rutherford and they are the parents of Candace, age 3, and Jonathan, age 9 weeks.

Mark Dunn has been called as music-youth director at Oakvale Church (Lawrence). He is a student at Copiah-Lincoln Junior College and lives in the Carmel community where his father is pastor of Carmel Church near Monticello. He also has two brothers who are in the ministry and who are students at New Orleans Seminary.

Douglas Saxon is the Oakvale pastor.

Greg Massey has accepted a position as minister of music and youth at the Emmanuel Church, Grenada. At New Orleans Baptist Seminary in December he received a MCM degree. He is a native of Meridian, and married the former Karen Lawson of Meridian. They have one son, Ricky.

Lottie Moon Offering Gifts Continue To Top Church Goal



NINETEEN YOUNG PEOPLE at YALE STREET CHURCH in CLEVELAND, participated in a "Rock-a-lon" Dec. 19 to raise money for the Lottie Moon Christmas Offering. They began rocking at 5:30 p.m. on the 19th and rocked until 5:30 p.m. on the 20th — a total of 24 hours. These young people raised \$978.73. The church gave a total of \$1,955.67 to the Lottie Moon Christmas Offering. The church goal was \$1,300.

Star Church under leadership of its WMU and its director, Mrs. Katie Dear, has reached a Lottie Moon Christmas Offering goal of \$1950. The total given to date has been \$1977.70.

This was the second highlight of the church year for Star in the realm of missions. Last summer Mrs. Dear was a member of the Share-A-Skill Mission trip to Barbados.

"The church is looking forward to 1980 being a great year for mission giving," states Pastor Jimmy Harrington.

Roxie Church of Franklin County has given thus far to the Lottie Moon Christmas Offering \$11,834.90. The church has a resident membership of 203.

This offering was promoted as a church-wide undertaking. The goal was \$3300.

Horace Carpenter is the pastor.

Temple Church, Petal (Lebanon Association) went over its goal for the Lottie Moon Christmas Offering. The goal was \$1,000. The offering was \$1,134.11.

"We have also increased our Cooperative Program giving by 3%," states Al Green, pastor.

MC Students To Look At Theme: "What Are You Doing Here?"

"What Are You Doing Here?" will be the theme for the 1980 Spiritual Enrichment Week scheduled for Mississippi College Jan. 28-31. The theme will serve as the focus for discussion in the classroom, residence halls, and in chapel services.

Four guest speakers from various vocations will lead the discussions and

sessions during the week. They are Jim Keith, pastor of First Church, Gulfport; Keith Tonkel, pastor of St. John's United Methodist Church of Clinton and Wells Memorial United Methodist Church of Jackson; John Riley of Montgomery, Ala., former professional football player and currently a motivational speaker; and Mrs. Francis Spain of Baton Rouge, La., a housewife and public relations specialist.

"Our goal is to have these speakers share their experiences and inspire students, faculty and interested citizens to reevaluate their level of Christian commitment," said Linda Snell of Hattiesburg and Jerry Gentry of Clinton, student co-chairmen for the special week.

Missionaries Forced To Leave Country After Country . . .

By Jim Newton
MEMPHIS (BP) — China . . . Vietnam . . . Laos . . . Mozambique . . . the Seychelles . . . Angola . . . Iran . . . These are countries where Southern Baptist missionaries no longer serve, forced to leave by changes in government. Iran, where 50 Americans have been held hostage at the embassy in Tehran since Nov. 4, is the most recent victim.

J. D. Hughey, the Foreign Mission Board's secretary for Europe and the Middle East, said he still had hope, "but not much hope," that missionaries could return to Iran. "We haven't given up, and we may be able to go back into Iran, but it may be several years from now," he said.

Unlike some other nations where Southern Baptist missionaries have left behind growing "indigenous" (national) churches, Iran has no Baptist church to continue a presence among the people, since most of the 350 members were Americans and other foreigners.

There are no SBC missionaries now serving in Angola or Mozambique, two former Portuguese colonies which gained independence in 1975. However, the Foreign Mission Board still lists on its books mission work in Angola, with one missionary couple still assigned to the African nation, although living in another country.

Mr. and Mrs. Curtis Dixon are now temporarily in Lisbon, Portugal, producing materials for Angola's Theological Education by Extension and actively seeking permission to return to Angola.

Southern Baptist missionaries were assigned to Mozambique from 1973-77, although all had to leave in 1975.

At last report, there were seven Baptist churches in Mozambique, with about 500 members. Only one Baptist missionary has been allowed to remain — Valnice Coelho, a missionary from the Brazilian Baptist Foreign Mission Board.

Southern Baptist missions work in the Republic of Seychelles is perhaps the shortest of any in the board's history — about 13 months — the length of time Mr. and Mrs. William Steegers taught at the government high school at the invitation of the minister of education.

Only three Baptist churches out of 18 that were operating in 1975 are allowed to meet in Vietnam, according to recent reports received by former missionary Peyton Moore.

Moore, now assigned to Hong Kong, is one of 39 Southern Baptist missionaries who had to leave Vietnam in April of 1975 when the country fell to communism.

In 1975, the nine missionaries assigned had to leave Laos. Three house-church groups were meeting, and most of the Christians involved in them tried to escape. Fewer than a dozen are perhaps still there, although no authoritative information is available.

Though relationships between the United States and the People's Republic

of China improved in 1979, the extent of Baptist ministries there still is uncertain. There were 191 Southern Baptist missionaries in China in 1948 when they began to evacuate as communists took over. The Foreign Mission Board reports that the last estimate was there were 392 churches and 123,000 members with which Southern Baptist missionaries had relationships, but it's not known how many of these churches still exist today.

Frequently, when a country is beset with political turmoil, SBC missionaries leave for short periods of time, hoping to return. In 1977, when war and unrest intensified following the depose of Emperor Haile Selassie in 1975, all of the 30 SBC missionaries assigned to Ethiopia left, leaving an Ethiopian layman to supervise the work in the Menz District under a management "trust" system.

One year later, two missionary couples — the Jerry Bedsoles and the Lynn Groces — were allowed to return to Addis Ababa, the capital. Their ministry, however, has been confined to the capital city, even though the strongest Baptist work had been in the Menz District rural areas.

Missionaries also have been forced to leave such countries as Nicaragua, Chile, and Uganda for short periods of time during revolution, but were able to return later.

When Idi Amin's kingdom in Uganda toppled in April of 1979, missionaries Webster Carroll and James Rice were invited back by the new government, and were instrumental in organizing relief efforts among Ugandans with medical and nutritional needs.

Missionaries in several countries have faced problems of getting visas, work permits or renewed entry permits. The inability of missionaries in Malaysia to get residence permits in the states of Sarawak and Sabah has remained unchanged, and new developments in nearby Indonesia caused deep concern during 1979.

Missionaries in Indonesia who had been in the country more than five years were warned their annual visas would be renewed for only six months. Southeast Asia Secretary William Wakefield of the Foreign Mission Board expressed fear that if this "five year rule" continues, it would force almost 90 percent of the 102 missionaries assigned to Indonesia to leave the country within the next two years when their visas expired.

Although no official word has been received indicating a change in the rules or enforcement of the proposed ruling, Foreign Mission Board officials said in September that three Indonesian missionaries recently received visa extensions without the notation, "not to be extended again." Indonesian missionaries hope this is a sign the rule will not be enforced.

R. Keith Parks, the newly installed executive director of the Foreign Mission Board, said one of his major tasks for the future will be mapping a

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Lucien E. Coleman, Jr. is professor of religious education, Southern Baptist Theological Seminary, Louisville, Kentucky.



At your Baptist Book Store
BROADMAN



J. G. Thomas and Tommy Clark.

Police Chief Becomes Preacher

Tommy Clark has resigned as chief of the Charleston Police Force to become a preacher. Clark, 29, has enrolled at Mid-America Seminary at Memphis. He had frequently indicated to his fellow policemen that he intended to enter the gospel ministry.

He and his family have moved to Memphis. While living in Charleston they were members of East Friendship Church, J. G. Thomas, pastor. East Friendship has granted Clark a license to preach.

For supply preaching or other speaking engagements he may be contacted at 4584 Turtlecreek Circle, Apt. 102, Memphis, TN, 38116 (phone 901-332-4771).

The book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that. — James McCash.

The Bible rose to the place it now occupies because it deserved to rise to that place, and not because God sent anybody with a box of tricks to prove its divine authority. — Bruce Barton

BIBLE PUZZLE ANSWERS

A	S	H	T	O	B	S	P	O	T
R	E	I	G	A	V	E	E	A	S
K	N	S	O	R	A	S	V	I	S
A	V	D	E	L	I	V	E	R	A
T	R	E	E	S	L	A	N		
E	A	R	N	H	I	E	L	F	O
A	R	S	O	N	H	E	R	O	
M	A	Y	I	L	O	T	I	A	L
A	N	Y							
G	A	R	D	E	N	E	G	O	D
A	R	I	A	A	G	E	E	O	W
L	A	T	E	M	E	E	D		
A	H	E	R	E	E	L	N	E	T

"Prove all things; hold fast that which is good" (1 Thess. 5:21).

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Children's, Handbell Leaders' Seminars Set In Nashville

NASHVILLE — Handbell leaders and preschool/children's choir coordinators will have the opportunity to attend seminars at the Sunday School Board here Feb. 25-29.

In the handbell seminar, led by Gerald Armstrong of the board's Church Music department, sessions will be planned for leaders with limited experience and those who have more experience.

Features of the session for leaders having limited handbell training include selecting music and equipment, organizing and assigning bells, rehearsal techniques and interpreting bell music. The sessions for advanced bell leaders will cover advanced bell techniques, bell repertoire, conducting with coaching using video tape, and arranging for bells.

Coordinators of preschool and children's choirs attending the seminar will study interpersonal relationships, equipment and supplies, developing motivational skills, enlisting and

training leaders and planning effectively. Observation time at local churches also is included on the schedule.

Betty Bedsole, consultant for preschool-younger children in the church music department, will direct the coordinator's seminar.

Donald E. Allured, who leads more than 100 workshops each year, will lead the sessions for experienced handbell leaders and James Whitmire, minister of youth music at Bellevue Baptist Church, Memphis, will work with handbell leaders having less experience. Allured is a past president of the American Guild of English Handbell Ringers, Inc., and Whitmire is a well-known conductor/adjudicator for state handbell festivals.

Guest speakers for the choir coordinator's seminar include Reggie McDonough, secretary of the board's church administration department, and Muriel Blackwell, manager of the preschool-children's group in the

board's Sunday School department.

The registration fee for each seminar is \$35, which includes one meal and conference materials. To register, send the registration fee to the Church Program Training Center, P. O. Box 24001, Nashville, Tenn. 37203. Be sure to specify which seminar you will attend.

Philippine Missionary Baptizes 50 Manobos

COTABATO CITY, Philippines (BP) — More than 50 Manobos, in Southern Mindanao, including the tribal chieftan, were baptized during an evangelistic meeting which followed months of initial work by C. Thurman Braughton.

It all started when Braughton, an Oklahoma native, stopped to pick up a Filipino soldier who was hitchhiking on the road to Cotabato City in Mindanao.

The soldier asked the Southern Baptist missionary why he was in that section of the Philippines, which had been the site of fighting between guerrillas and government forces.

"I've come to share Christ's love with others," Braughton answered.

"I know just the people who need this love," the soldier responded. He offered to take Braughton to a village of Manobos who had never heard the gospel and to introduce him to the chieftan.

The 1,500 Manobos living in the Gawan Valley have traditionally worshipped spirits they believe are intermediaries to the god Koranan, according to Southern Baptist missionaries.

In three days they held four services and numerous seminars. Missionary Calvin L. Fox showed them basic farming techniques. Karen Hopper taught new believers' classes and Baptist Bookstore Manager Charles E. Hawkins surveyed the literature and Bible needs. The Filipinos preached, led Bible studies and gave testimonies.

Between 200 and 300 people attended the worship services and 56 people were baptized.

Attala Men Will Go To Dominica

Attala Baptist will participate in a project to construct new dwellings on the hurricane-ravaged island of Dominica.

Three Attala Baptist men, at least, will be among the approximately 70 from Mississippi who will take part in the project during January and February. The Attala Countians will go Feb. 9-16.

Churches in the Attala Association are helping to pay the expenses of these men to the Caribbean. Levon Moore is director of missions.

Devotional If You Aren't Clean, You Ought To Be

By Mose Dangerfield, Consultant

Sunday School Department, Mississippi Baptist Convention Board

"It's a sad sight to see a sick person who won't go for help. There's not much one can do for them. The same is true of people who enjoy their 'sin' or little 'deviation'?"



God doesn't look with favor on a land of deviates. Sodom and Gomorrah were wiped out because of such an environment. A lady once said to me, "I know I'm plain spoken and I probably offend people, but that's just the way I am." Could she be changed or is this just her way of life?

An interesting group of verses is found in Matthew 8:1-4. You remember, the leper came to Jesus and asked, "Sir, if you want to, you can make me clean." Jesus reached out and touched him and said, "I want to. Be clean!"

1. Jesus CAN change us. We don't have to stay as we are. Jesus is able to change us. He is omnipotent! He has all power to change! He came to "seek and to save." Saved means to be changed. Romans 12:2 reads, "Do not conform outwardly to the standards of this world, but let God transform you inwardly by a complete change of your mind."

How many of us need to change our minds about some things? Too often we've said, "It's no use. I'm just this way — there's nothing that can be done." But He changed Paul. He changed Peter. He changed John Newton. He changed Carl Bates. He changed Charles Colson. He can change all of us!

2. Jesus WANTS to change us. "If you want to." "I do want to." What makes Him want to? His all powerful love for us! He loves us and wants us pure and clean and well.

If we could get these truths into our minds, we would be changed by them: (1) HE WANTS US CLEAN. If there is sin, he wants to blot it out. He's already paid the price. Forgiveness is already ours. We only need to accept it.

(2) HE WANTS US WELL. How many in the Bible ever came to Jesus and went away still sick? He wants us well. You may have problems with the fact that there are those still sick. James 5:13-15 says the difference is faith. Faith on the part of the sick one.

(3) HE WANTS US SAVED. He died to show the extent of that desire. "It is not the will of my father that any should perish." God through Jesus wants you saved. If you are saved, he wants you purified and kept holy through his great love.

3. We NEED to Thank Him. In verse 4 of Matthew 8, we read, "Offer the sacrifice." Worship is a form of expressing gratitude. Our lives ought to be lived as expressions of gratitude to God for his presence and power in our life. Remember the story of the ten lepers being cleansed? Only one returned to say thank you. Jesus asked, "Where are the nine?" When we ask in faith, he responds.

Where is our gratitude? Let's drive down these three pegs today. 1. Jesus CAN change us. 2. Jesus WANTS to change us. 3. We NEED to thank Him.

Baptists Plan Broadcasts On Nation's First Station

MAFEKING, Bophuthatswana (BP) — Baptists are planning to air 15-minute broadcasts on Radio Bophuthatswana, the independent homeland's first station.

Less than a year old, the station broadcasts to the Tswana people around Mafikeng and Mmabatho, capital of the independent homeland within South Africa's borders. Although few homes have electricity, most have battery-operated radios on which they listen to South African sta-

tions as well as their own, according to Southern Baptist Missionary Gary R. Tallman.

Frank J. Baker, Southern Baptist missionary in Zambia, will develop and produce the programs in English. Later the mission plans to have a national pastor broadcast in Tswana, the national language.

"The possible impact is tremendous and only time will tell what the Lord has in store for this ministry," said Tallman.

Friends, Scrounging Yield Blood Bank, Lab

BAN LAEM, Thailand (BP) — Some people say that necessity is the mother of invention. But Dr. Daniel E. Thor learned that having friends in the right places and being able to scrounge doesn't hurt either.

Thor, a San Antonio, Texas, physician, recognized a need for a laboratory when he discovered some of his Cambodian refugee patients had hemoglobin counts of just barely over two grams (12 to 14 is normal).

He and the medical team — the first Baptist volunteer medical group to work with the recent flow of Cambodian refugees — had not brought materials with them to set up a lab. But Thor soon learned that missionaries often have friends in just the right places.

Missionary Daniel R. Cobb, who has worked in refugee relief since 1975, knew Mrs. Morton Abramowitz, wife of the American ambassador to Thailand, who is actively involved in refugee work. She invited Thor to share his ideas about a blood lab and bank at a meeting of representatives from various volunteer agencies working with refugees.

A Baptist woman from Australia,

who was representing several agencies and had a sizeable amount of money to donate, thought the blood bank sounded like a good way to use the money.

Now a mobile unit goes to various embassies, business and professional communities and to several churches to collect blood. Also, any reporters or visitors who come through the camps are asked to donate blood.

Gathering equipment for the laboratory was a bit more difficult. But Thor soon had a microscope from Cobb, test tubes from the Norwegian Red Cross and various other items from a doctor at the American Embassy, the Thai Red Cross, the International Red Cross and the World Health Organization.

Putting everything together, Thor came up with a lab that can type and cross match blood, do white blood counts, hemoglobins, urinalyses and tests for malaria. Some of the Cambodian refugees had been swelling up and dying, for no known reason, according to Cobb. He and other refugee workers hope the lab will be able to offer some clue to help prevent other deaths.

First Six Foreign Missions Semester Missionaries Named

RICHMOND, Va. (BP) — Six Baptist Student Union students are going overseas this month for four to six months as the first group of semester missionaries.

In a new program sponsored by the student ministries section of the Southern Baptist Foreign Mission Board, these college students will be working alongside missionaries in Be-

nin, Guadeloupe, Panama, Haiti, Mexico and Uruguay.

More than 20 millions (organizations of Southern Baptist missionaries in a foreign country or territory) have expressed interest in having a semester missionary, says Charles A. Beckett, coordinator of student ministries, although only seven made specific requests for the first semester.

Uniform Lesson

Biographical Sidelight

By Joseph N. Triplett
Minister of Pastoral Care
First Church, Jackson
John 13:24-28; 18:15-18, 25-27;
21:15-22

In taking a look at Simon Peter we have a reminder of what Josiah Gilbert Holland said,

"For while the rabble with their thumb worn creeds,
Their large professions and their little deeds mingle in selfish strife,
Lo, freedom weeps and waiting justice sleeps."
Further, "God give us men who have honor, men who will not lie."

Peter professed much but he performed the deeds only when he knew God's forgiveness, and we have a pointer to Jesus, His grace and love.

Recall what He said to Peter, "Satan hath desired thee, to sift thee... I have prayed for thee that thy faith fail not," and "Lovest thou me? Feed my lambs, care for my sheep, feed my sheep."

No work of condemnation, just a marching order to deliver the message of Christ to young and old.

Thus we see His grace and love.

- I. Peter's profession, Jesus' warning.
1. Peter wanted to go with Jesus now, thought he was ready to die if necessary.
2. Jesus warned of denials.
- II. The denials (Look at Proverbs 16:18)
1. When John brought him into the inner court.
- (Find reasons to believe John's friendship for Peter.)

2. A maid received the same reply.
3. In this denial Peter's old vocabulary appears. The rooster crowed, probably 3:00 a.m., following Roman custom of blowing the horn at the third watch.
- III. Peter's Repentance
- He went out and wept bitterly. Refusal to repent is worse than the sin committed.
- IV. Forgiveness and Restoration
- Do you love me? Simon never rose to Jesus' word, Agapae, still Jesus accepted him, commissioned him: Feed my lambs, shepherd my sheep, feed my sheep.
- Frailty Jesus forgives when sinner repents; the weakling Jesus strengthens when sinner submits.

Gratitude Expressed to Joe Triplett; McComb To Do 'Bible Books' Lessons

With the first issue of the Baptist Record in January, Joe Triplett, minister of pastoral care for First Baptist Church, Jackson, began to write the Sunday School lesson commentary for the Uniform Lesson series.

We at the Baptist Record knew that he was ill, but we wanted Mississippi Baptists to have the benefit of his ministry in this respect.

The selection of Dr. Triplett was made six months ago. We were hoping his health would permit him to engage in this ministry, and he also had hopes of being able to complete it. He was keenly interested in serving in this way.

Last week, however, Dr. Triplett called to say that he could not carry out to completion the task of Uniform Lesson commentaries for this six months. The Baptist Record, naturally but with deep regret, relieved him of his commitment.

Surely the Baptists of Mississippi are grateful to Dr. Triplett for his comments thus far and also regret his inability to continue.

Faced with finding an immediate substitute, we decided to continue to

check for interest in the new Bible Book Series of Sunday School lessons. Readers will recall that last year for a brief period we ran comments from that series written by J. Roy McComb, pastor of First Baptist Church, Columbia. A number of responses came at that time favoring the series, and favorable comments have continued to be heard. We asked Dr. McComb if he could pick up the lesson commentary immediately on the Bible Book Series. He gave his consent.

Therefore for the remaining five months of the first half of this year, he will be supplying those comments. Readers are invited to indicate their interest in the series. By the same token, readers also are invited to share their interest in the Uniform Lesson Series.

Our appreciation must be expressed to Dr. Triplett for his ministry thus far and to Dr. McComb for stepping into the gap and continuing the lesson commentaries. — DTM.

Second Church, Indianola, Will Burn Note On 25th Anniversary

Second Baptist Church of Indianola will observe its 25th anniversary and have a note burning on Feb. 3. All former members and friends are invited to attend, states Billy J. Beckett, pastor.

There will be a fellowship period at the church at 6:30 p.m., Saturday, Feb. 2. All former pastors who can will

be present. Sunday services will begin with Sunday School at 9:45 a.m. followed by worship, 11-12:15, with former pastors speaking. From 12:15 to 2 p.m. there will be a covered dish lunch at the church. Beginning at 2 p.m., more former pastors will speak, and the note on the sanctuary will be burned.

Life and Work Lesson

Giving Himself For Us

By Tommy Tutor, Pastor
First, Holly Springs
John 1:29
Mark 10:42-45, 15:25-32

A man said to the pastor of the local church, "I watched how you lived. I listened to you preach, and the two matched up." In these Scriptures we see God acting upon his promises to man. He had promised a Messiah. This promise was fulfilled in Jesus. The work of this Messiah was accomplished in his life and the sacrificial giving of himself for us.

Many promises in the Old Testament picture the coming Messiah as the Sacrificial Lamb. "He is brought as a lamb to the slaughter" (Isaiah 53:7). The paschal lamb, and the lamb offered as a sin offering in the Temple daily pointed to the coming Messiah.

Jesus' baptism and temptations are past, and He is about to put his hand to the work which He has come to do. He gives his life in ministry and ultimately in death to accomplish the removal of the sin from the lives of those who will believe. Jesus was God's final sacrifice for sin and self-disclosure of himself to men (Heb. 1:1-3).

The Gospel stresses that Christ would remove or take away sin so that persons could be in the right relation to God. While the intellectual explanation of how Christ removed sin may fail to satisfy some people, the fact is that Christ did accomplish this for all people. On the cross Jesus Christ opened the door to God.

II. Christ Challenges His Disciples To Live By His Lifestyle (Mark 10:42-45.)

Jesus contrasts the world's way versus his way to real greatness. The world's way to greatness puts the greatest at the apex of the pyramid of people. The greatest by virtue of power and control lords it over those who are under him. Jesus' way inverts the pyramid with the apex under all others. The greatest is the one who puts others before himself, and this is demonstrated by ministry and service being administered. Thus the world's standard of greatness is power — how many can one control by his power. The kingdom of God standard is service. Greatness consists, not in reducing other men to one's service, but in reducing one's self to others' service. Jesus noted, "I came to minister."

The basis for this standard is found in Jesus' ultimate giving of himself as a "ransom." This word is used only twice in the New Testament — here and in Matthew 20:28. Other Greek words are similar (translated "redeem," "redeemer," and "redemption," etc.); however, the word "ransom" refers to what was paid for the emancipation of a slave. The emphasis is on the freedom and restoration that results.

Christ gave his life for our sin and guilt. This "ransom" satisfied the justice and righteousness of God. Our sin and guilt held us liable to the penalties that were due us from sin. From death and the power of evil, God provided a "ransom," with life's precious blood and innocent suffering and death of His Son.

Our lifestyle is also presenting the gospel:

You are writing a Gospel.
A chapter each day.
By the deeds that you do,
And by the words that you say.
Men read what you write.
Whether faithful or true:
Just what is the Gospel
According to you?

— Paul Gilbert

III. Christ Reveals The Depths of God's Love (Mark 15:25-32)

Jesus came to reveal God's love. If Jesus had failed to see his self-giving life through, if he had come down from the cross, he would have revealed that God's love has limits. When we look at the cross, Jesus is saying God loves you with a love that will bear every suffering — even death.

Please note three things revealed in the cross event about God's love. First, God's value of man is reflected. Man is God's greatest investment on the earth. Man has a capacity to love God and to receive the love of God in his life. Another aspect of man's value to God is the fact that man is an eternal being. Men continue to live in eternity either with God or separated from him.

Second, the hatred of God's love toward sin is reflected in the cross. Pure love hates that which seeks to destroy the object of love. Sin was destroying the greatest object of God's love — man. The depth of God's love for man is reflected in the price which He paid to save men. The greatest price which

God had was given to save man from his sin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Third, it was God's unending desire that man love and live with him. The cross event reflects the apex of God's will that men should not die in their sin. Men meant the cross for bad, but God made it good. The cross is the focal point of God's love, and it is his final stand against sin.

God's gift of his Son on the cross is sufficient. He provided infinite, sustaining, and conquering power for man to be reconciled and restored to life with his Creator. In the cross event the expression of God's love is reflected. The depth of God's love toward man, when seen, moves man toward repentance of his sin and the acceptance of God's unspeakable gift.

The persons mocking Jesus in this passage had one measurement for life — self-preservation. Their test for Jesus was whether he could save himself. Self-preservation was not Jesus' purpose. The preservation of the lost was his purpose. He came to give his life as a ransom for many — the ultimate was given on the cross. It is ironic that the persons who questioned Jesus' ability to save himself could have been saved by Jesus if they had believed and accepted him.

Off The Record

"If our steak is too tough," said the sign in a restaurant, "then get out. This is no place for weaklings."

It was the little girl's first day of school and the teacher asked her, "What is your father's name?" "Daddy," was the reply. "Yes, of course," said the teacher, "but by what name does your mother call him?" "She doesn't call him any names," explained the little girl. "She likes him."